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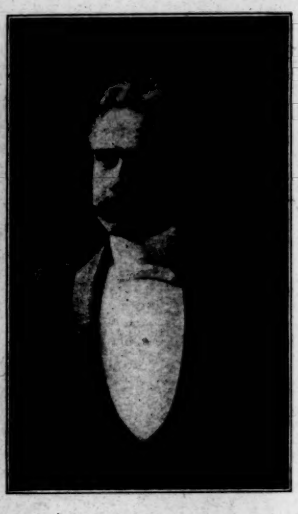

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THE ECCLESIASTICAL REVIEW

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APOLOGETICS AND DOGMATIC THEOLOGY IN THE SEMINARY.

Seminary Substitutes for the Teaching of Jesus.

I. APOLOGETICS.

PHILOSOPHY, science, literature, art, intellectual culture —human knowledge in general—had no place in the teaching of Jesus. The truths He imparted belonged to a totally different and higher plane, and were imparted, not for themselves, but for the direction, inspiration, and nourishment of that life which He had come to give superabundantly to men. "Ego sum via, et veritas, et vita."[1] *He is the Life* of which we partake by our re-birth of water and the Holy Ghost. But life implies movement toward its end; and He is the direction of that movement—*the Way* by which it is to travel. "Qui sequitur me non ambulat in tenebris, sed habebit lumen vitae."[2] To accept this life and to live it, as free, intelligent agents, knowledge is absolutely necessary. We must know who the Giver is and our relations to Him, also the nature, qualities, and endowments of the life He gives, the duties and responsibilities that accompany it, and the end to which all its movements are to be directed. And this knowledge must have no ring of doubt in it; for Jesus would not ask us to commit ourselves to uncertainties. Hence He Himself, as *the essential Truth*, becomes our teacher; and His teaching is "spirit and life,"—not speculative, discursive, argumentative; but, to those who receive it, spiritualizing and

[1] John 14:6. [2] John 8:12.

energizing, "living and effectual and more piercing than any two-edged sword."

In every age of the Church, many Christian men and women have found in the simple teaching of Jesus abundant food for the spiritual life in them. "Sitting at the Lord's feet," they heard His word, as if spoken to themselves personally. Too humble to expect understanding of all that Divine Wisdom spoke, and too reverent to trim or distort or minimize His words, they applied to themselves in childlike faith what they heard, and they went abroad among men, showing by their lives what a true follower of the Crucified ought to be. "Non eloquimur magna, sed vivimus."

But the bulk of men did not accept the teaching of Jesus in this fashion; nor did the Church insist on their doing so. For the Gospel's sake, she made herself the servant of all that she might gain the more. To them that were under the law, and to them that were without the law, to the weak,—to all men she became all things that she might save all. And so she adapted and reconciled Christian faith to the mind and heart of the world, enlisting in her service and appropriating whatever she found good and serviceable. Corresponding and concurring with this assimilative action of the Church, was the impulse of the human mind to reason on the truths of faith, to define and classify them, and to find their relations to knowledge already acquired. The impulse was sanctioned by the Church; the "words" of Jesus were abstracted from His "works" and Life; cast in the mold of Greek philosophy; and became the *materia ex qua* of Christian theology. In its origin this science of revealed truth was speculative in form, with a strong undercurrent of subjectivism. The Incarnate God was in the heart while the tongue spoke or the hand wrote of the Incarnation.

But theology, while yet in its infancy, had to become apologetic, polemical, and irenic. The philosophizing tendency of the human intellect led many away from the guidance and authority of the Church. They had to be convinced of error; their followers had to be brought back; and the faithful had to be safeguarded against the influence of their false teaching. Besides, the religion of Jesus Christ was traduced as a stupid superstition, followed only by slaves, the poor and the illiter-

ate. The Church, though glad to suffer persecution for her Divine Founder, could not leave those calumnies of her enemies unrefuted. Hence the Apologies of Justin, Aristides, Tertullian, and others. Furthermore, theology was employed by the great catechetical school of Alexandria to Christianize the eclectic fusion of Greek philosophy and Oriental religions which for some centuries had been the main characteristic of what is called the Alexandrian Movement.

Thus for the first seven centuries of the Christian era, theology was mostly engaged in practical, militant work,—defining, defending, and illustrating Christian doctrine, and crushing heresy with heresy's own dialectic. History records no other intellectual achievement grander or more splendid than this of the Fathers and other ecclesiastical writers down to the second Council of Constantinople in 681. But that triumph of Patristic theology was not solely due to dialectical skill, or to superior intellectual endowment, or even to the advantage that the defence of truth always possesses. It was due principally to the fact that the writers kept in closest touch with the spirit of our Divine Lord's own doctrinal controversies with the Jewish doctors. In all their controversial works we find profoundest reverence for the Word of God, tenderest compassion for the multitudes drawn into heresy, and most emphatic indignation against those who were drawing them away. Strong direct speech, pointedness and fitness of argument—often *ad hominem*—wealth of popular illustration, earnest appeal,—these, originating in ardent love of Divine truth and zeal to bring all men to the knowledge of it, were characteristics of the teaching of Jesus, and faithfully copied by His early exponents and defenders.

In the class of Apologetics our students spend two years learning to refute heresy and bring back heretics to the Church. This is done, first, indirectly, by showing that we, and we alone, hold the Divine commission to teach all nations, with the accompanying promise of Christ's constant presence with us to the end of the world. Next the student is taught to refute heresy directly, by taking up its tenets, one after another, and showing their incompatibility with the teaching of the Gospel and Apostolic Tradition. We furthermore adapt our teaching to meet tendencies of coeval anti-Christian

thought, such as the specific equality of all religions, their evolution from primitive instinct, their essential emotional character, Gnosticism, Modernism, Pragmatism, etc.

The intellectual work done in this class is necessarily elementary; but students should be inspired with such an interest in the study and so profound a conviction of its necessity for missionary use, that they may be trusted to continue it afterward by themselves; and this post-graduate work will be of more practical use to them than all the Apologetics they learned in the seminary, while yet in their callow pupilage.

But we need not expect students to resume any study after ordination in which they took only so much interest in the seminary as helped them to an average class-mark. Hence, an efficient professor will inspire his class with his own enthusiastic love for the work, with his vivid appreciation of its practical importance for every priest, and, still more, with his recognition of the many elements, other than the intellectual, that belong to it. Only in those elements, indeed, do we find Apologetics to be a substitute for the controversial discourses of Jesus. A few words about each.

1. *The end.* This is not merely to corner an unbeliever and silence him. It is not even to persuade him to enter the One Fold. It is something more important and necessary still; namely, to give him such a clear, full perception and conviction of the faith, such a strong, firm hold of it, and such admiration of its harmony and beauty and intellectual satisfactoriness as will ensure the permanence of his conversion.

2. *Zeal.* A student's interest in Apologetics may be measured by his zeal. This is the energy of Divine Love, directed by the saving of souls for Jesus Christ. Clerics think they possess it when they have a great desire to build grand churches, and preach big sermons, and do wonderful works in a parish. All this may be mere vanity, the exploiting of the priesthood for admiration, applause, notoriety perhaps, even for money or promotion. But pure zeal prefers obscure and unappreciated work. It is drawn to the instruction more of the poor and ignorant than of the wealthy and intelligent, more to an hour in the Confessional or by a sick-bed than to the same time in the pulpit, preaching to an audience transfixed by finely pointed phrases. It is, in fact, the

offspring of charity, and lives only on personal holiness. Nothing else needs more careful training.

As heresy and infidelity are constantly shifting their grounds and challenging us for definite answers from their ever-changing standpoints, the professor of Apologetics should impress on his students the duty of making the subject a life-study. This cannot be done without providing the latest Catholic works dealing with the new attack, and mastering their contents. The old apologists ought *de jure* to be sufficient to furnish weapons against all attacks on faith; but *de facto* they are not. Experience shows the reality of the distinction; and zeal will recognize the folly of using an ancient *triremis* against a modern "Dreadnought".

3. *Prayer.* Conversion to an intelligent Christian life is the work, not of Apologetics, but of Divine grace. Exposition and argument may dispose the soul for sanctification; but they do not sanctify. The will remains always free, not only under the pressure of the most fervid eloquence, but even under the urgent solicitations of the Holy Ghost. Yet when these prevail, the free consent and determination of the will are to be attributed to the spiritual help given it, and not to any power of its own to perform a supernatural act. Hence, the catechist must teach the necessity of prayer to his catechumens as the primary condition of conviction and conversion. And for his own work, too, he must rely more on it than on mental abilities or intellectual preparation. "Sine me nihil potestis facere", are words that apply to us as much as they apply to the Apostles. And St. Paul supplies an antithesis to them in the sublimely daring words, "Omnia possum in eo qui me confortat." Both expressions insinuate our absolute dependence on prayer for the adequate performance of every good work.

4. *Prudence.* In teaching Apologetics, frequent reference should be made to its practical application and use in the pulpit and in private instruction to prospective converts. Apologetics is an art as well as a science; and it is not taught adequately unless students are made familiar with the best rules and methods whereby its end may be attained. Those means are not the same for all classes or individuals; and it is in the careful choice of them and the skillful use of them that

prudence, forethought, deliberation, practical judgment, becomes necessary. To get practical proof of this necessity, let a student who has mastered the *tractatus de Ecclesia* be asked to expound and prove the unity of the Church to a Congregationalist. It will be found, I think, in most cases, that he will give no thought to the standpoint of the other, to the content of his religious knowledge, to his theory of Bible inspiration, to his anti-Catholic prepossessions, to his ignorance of theological terms and of abstract reasoning, to his temperament and character, to his good or bad faith. Much less is he likely to think of the judgment the other is forming of himself,—his sincerity, his earnestness, his competency, his soundness of judgment, his trustworthiness, and a hundred other intangible personal details that help to form a favorable or unfavorable impression of him, on which will largely depend the final issue of the instruction. Unless a student be trained in attention to these and other minutiæ, side by side with his training in lucid exposition and forcible argumentation, he will not make many converts, nor will he help his own people to a more intelligent and scientific apprehension of Divine truth.

Such adaptation of argument to the individual is one point of contact between modern Apologetics and the apologetic element in the teaching of Jesus. He spoke to the Semitic mind and heart, to which the abstractions and classifications of Greek philosophy would be almost unintelligible. His Apostles and the Church of all time followed His example by adjusting their presentation of revealed truth to the character and mental habits of their hearers.

5. *Analogy*. The parable, which is but a special form of analogy, is a unique feature in our Divine Lord's method of teaching. One Evangelist tells us that "without parable He did not speak unto" the multitude; so that we may fairly conclude that He delivered far more than the Gospel record. It were outside the scope of these pages to speak of the Parables of Jesus except as a form or method of teaching, taken up, significantly, at a time when the calumnies and opposition of the ecclesiastical authorities at Jerusalem threatened to undermine His influence with the people. After those blinded men had committed the unpardonable sin of attributing

His works to Satanic agency, they dogged His steps and scrutinized His utterances, to gather evidence against Him sufficient for His final condemnation. The work He had to do they could not prevent; but it was to be done in a human way, and therefore with all prudent precautions. Hence He drew the veil of parable over His teaching, to provoke inquiry in those of good will and so lead them to the truth, whilst it deferred the crisis of His capture and Death which the malevolent sought to hasten. Yet He used the parable for enforcement, not for proof, of His words; whilst on many occasions, when there was no necessity for reserve, His employment of it seems to have been purely illustrative.

Analogy, in its general sense of correspondence of facts belonging to different orders, is a valuable aid in practical Apologetics. As nature and grace, the material and spiritual, reason and revelation, have but one First Principle, God, we expect or are prepared to find a certain likeness between the manifestations or workings of the two orders, the lower and the higher; and when we are convinced of it, we are disposed to give it an evidential weight, not sufficient of itself to decide the judgment, but inclining it to assent to more categorical arguments.

History, the natural sciences, current events, and even the details of everyday life will give the alert thinker abundant material for this secondary evidence.

6. *Truth, and Charity.* Is it possible that the God of Truth and Charity can ever be supposed to countenance or accept the use of lying and anger and personal offence and vile abuse in His service? and that, by His ministers whose office binds them to proclaim Truth and Charity as primary conditions of Christian life? It is not only possible but a sad fact that this is done; and it is no less certain that religion suffers by it, that infidels are confirmed in their unbelief by it, that it keeps earnest seekers after Divine truth out of the Church, and that many a work of supposed zeal has remained sterile and unblessed because "lying lips are an abomination to the Lord".

If we know an argument to be weak, let us not call it strong. If we know it to be only probable, let us not say it is certain. And when it is strong and certain, let us urge

it with modesty, and give credit for good faith to an adversary who gainsays it. We need strong apologists, but they must be Christian,—not in name and profession only, but in truth and charity, or, as St. Paul puts it: "Tu autem, O homo Dei, haec fuge: sectare vero justitiam, pietatem, fidem, caritatem, patientiam, mansuetudinem." [3]

In the Apologetics class, it sometimes happens that a plausible but unscholarly exegesis of a text is employed in defence of a revealed truth, or one out of many probable interpretations is urged as a decretorial proof of a thesis, or undue definiteness is given to the typical sense of a prophecy. Such teaching serves no good purpose and is intellectually and morally harmful to students.

7. *Practice.* A few words about training in apologetic work in the seminary. Instruction of converts forms an important part of an American priest's duty. It is invariably done with painstaking zeal; but as the catechumens are not hypercritical, and are generally disposed to accept what is taught them, there would seem to be no need of touching at all on controversial questions; and *de facto* they are not touched on. Yet experience proves that doubts not cleared up before conversion will give serious trouble afterward. Hence, I think it absolutely necessary to find out and answer all such doubts before reception into the Church. To be prepared to do this part of his future work efficiently, it is advisable to devote the class-hour occasionally to practice in it. One student may represent a non-Catholic and urge his objections against the teaching of the Church, whilst another replies courteously and sympathetically, trying especially to see the difficulties not from his own, but the other's standpoint.

II. Dogmatic Theology.

The doctrinal teaching of Jesus is represented in the seminary by the class of Dogmatic Theology. Is the representation adequate? Has the professor the same spiritual end in view as Jesus had? Are his words inspiring, vitalizing, spiritualizing? or, are they dry, cold, abstract, unemotional? Is the attitude of students toward Dogma similar to the at-

[3] 1 Tim. 6:11.

titude of the Apostles toward the teaching of Jesus? Have both bodies the same end? the same motives? the same dispositions? Are the results the same? on their spiritual life? on their intellect? on their external conduct? And if we find a difference of spirit, of end, of result, between the two systems, it may be still further asked, what is its cause, justification, remedy?

1. *The difference* may be taken for granted; as no one with any experience of seminary life will assert that there is in spirit, end, or result, a single essential point of contact between a class of Dogma listening to a lecture on "Circuminsessio in Divinis Personis", and the Apostles listening to Jesus announcing, "Ego et Pater unum sumus". Fundamentally, indeed, revealed truth is taught to both; but to the student it is taught impersonally, intellectually, cosmically; to the Apostle, vitally, and spiritually; for the words that Jesus spoke are "spirit and life". The faith and conscience of the former may study Theology and remain dead as a clod of earth; the soul of the latter is thrilled with the consciousness of its second birth from above; and his heart burns within him, whilst Jesus speaks. Real and painted sunshine differ not more in the material order, than in the spiritual order the doctrinal teaching of Jesus differs from the doctrinal teaching of the modern seminary.

2. *The cause* of the difference is the necessity of a scientific arrangement and presentment of Christian doctrine as a condition of its acceptance by the general run of men. The human mind looks for mutual relation, order, system, harmony, unity, in truths of faith as in the truths of experience. Besides, it looks for proof, sources, credentials, antecedents; and when satisfied, it takes each truth separately and studies it in itself—*intensive*—by definition, division, properties, accidents, etc. Lastly, it demands an adequate working theory by which it reconciles revelation in general and in detail with the truths of human faith and experience.

The necessity of a scientific cast and presentation of the teaching of Jesus may, then, be conceded for the bulk of men, and particularly for the educated. But there is one exception. A teacher of transcendent holiness, a recognized "man of God", whose unique life is in itself a miracle, who

speaks as one who "has seen the Lord", and who lives what he teaches—such a one, touching certain deep, mysterious chords of the soul, stands above human science, and without its aid convinces, persuades, converts, regenerates, sanctifies by the enunciation of Gospel truths as the Gospel records them. Such teachers are rare, and therefore down to our day "the Jews require signs, and the Greeks seek after wisdom".

3. *Justification.* It might seem from what has been said that the impersonal, intellectual teaching of Theology in our seminaries is justified by its necessity. Yet this is but half true. Combined with something else, it is justified; without that something, no. Make Theology as abstract, speculative, scientific as you please; but make it also and simultaneously emotional, personal, spiritual. Only when this is done or as far as it is done, will the seminary teaching of Dogmatic Theology adequately represent the doctrinal teaching of our Divine Lord. The truth of this statement will be brought home to any one who will try to imagine Him teaching the tract *de Incarnatione* as we teach it. No one could imagine it, so alien and irrelevant would it be to the spiritual and moral purpose of His Mission to mankind.

We fail, then, to make Dogmatic Theology an adequate representation of the doctrinal teaching of Jesus, not by making it an abstract science, which is necessary, but by not making it something more, an energizing, spiritualizing force to professor and student alike. Anatomists bury the body they have dissected. We must put back life in the faith we have analyzed.

4. *Remedy.* There is a vast difference between the doctrinal teaching of Jesus and the doctrinal teaching of our seminaries. The cause is the necessity of satisfying the demand of the human intellect for scientific knowledge of what is taught it, even though it be revealed truth. As the demand is legitimate, we are justified in supplying it, but only as a means to the end which Jesus had in teaching the Apostles. I have already explained what this end is; and I next propose to indicate how it is to be attained. To save time, I will do this by answering some very obvious and plausible objections.

1. Someone may say then, "Nihil innovetur, nisi quod traditum est." Let us keep to the old traditional lines. Saintly

priests and bishops have been formed on them. They have, at least, the tacit approbation of the Church. The great system of Scholasticism was based on them. You condemn the *Summa,* when you maintain that the present intellectual teaching of Dogma in our seminaries is deficient and unsatisfactory.

I reply: (a) Going back to Jesus Christ cannot be called innovation. Neither are we bound to traditional lines in disciplinary matters, if it can be shown, as I think it can, that the spirit of living faith which once underlay those lines, now no longer underlies them. (See c.)

(b) It is assumed in the objection that I would set aside the present scholastic method of teaching Dogma. I would not set it aside, but I would supplement it with something higher; or rather I would make it the starting-point, the foundation of that concrete, spiritual teaching of Jesus by which the Apostles were not only enlightened but sanctified for their future work. Be as Aristotelean as you please in form; but be Christian and Christ-like in the substance and end of the sacred sciences taught. This alone is my contention.

(c) As I admit "the traditional lines" mentioned in the objection, it cannot be alleged that I antagonize either Scholasticism in general or the *Summa* in particular. I hold, on the contrary, that the speculative theology of the Middle Age was, primarily and essentially, spiritual, however cold and abstract it looks to modern eyes. A few words in support of this opinion must suffice.

An apparent cleavage between the spiritual and the intellectual aspect of Christian faith seems to have originated in the Catechetical School of Alexandria, where Clement taught that Christian gnosis "is to faith what the full grown man is to the child". The cleavage reached its widest development in Scholasticism; but it was only apparent and superficial. Theological students of those days, masters and pupils, were men of faith and prayer and contemplation. Cut off from secular distractions by their monastic profession, and safeguarded against carnal and spiritual dangers by their vows, they lived and moved and worked in a spiritual atmosphere. They "walked before God"; they talked familiarly with Him; they merged their will in His; seven times a day they gave Him praise, mingling their voices with the

angelic choirs; even the repose of night was interrupted, and while the world slept, they assembled round the Throne of "the King of Ages, Immortal and Invisible", and paid Him their homage in the inspired words of the prophet-king of Israel.

Such were the Schoolmen of the Middle Age; and such were the spiritual endowments and pre-occupations they brought to the study of Theology. Can we doubt that they attached a comprehensive esoteric meaning to its technical nomenclature? that the inclusion of their abstract terms was spiritual, as well as intellectual? that a spirit came into them and they lived, as it came into the Dry Bones spoken of by the prophet? that if common things, a blade of grass or a little flower, suggested the immensity and omnipresence of Divine Love, and sufficed to rap their souls in ecstacy, much more would this result from the scholastic terms used in treating of God, His Nature and Attributes, His Incarnation, Redemption, etc.? They thought in concrete what they wrote and spoke in abstract forms. The religious imagination of St. Thomas pictured, vitalized, spiritualized his terminology, spontaneously and unconsciously, so much so that some who read his *Summa* between the lines see in it the greatest epic poem that has ever been written, and say of it that it combines fervor of devotion and beauty of poetic imagery and conciseness of dogma.

The masters and pupils, then, of the medieval monastic schools vivified with their own spiritual life the abstractions of Theology; and the abstractions in turn reacted on the spiritual life of each, making his faith more intelligent and luminous, his hope more assured, his charity more fervent, his religion a perfect worship in spirit and in truth. This is precisely what the study of the sacred sciences must be made to do for the seminarian. The professor must help to do it by frequent suggestion, and especially by constant and emphatic reference to the spiritual bearing of his subject-matter on life and conduct. He must never tire of repeating that spiritual and intellectual development must grow *pari passu*, that Divine knowledge and Divine love should each condition the other, that study should merge in prayer—in a word that the class-room should be the vestibule of the Chapel and the Holy of Holies.

2. Another objection to any attempt at spiritualizing the intellectual work of our seminaries may be formulated as follows: "All this hot-bed spiritual forcing is unsuitable and unwise. Seminarians are piously disposed, but, at the same time, full of healthy animal life, confined by moral law but, outside its sphere, jealous of freedom and disposed to resist all encroachments on it. The preparedness of such young men for voluntary ascetic practices is exceedingly doubtful; and the unwisdom of forcing those practices on them seems to admit of no doubt whatsoever. You may get them to limit their reading to Rodriguez and Baker, to make their Particular Examen on custody of the eyes, and to obey so punctiliously that they will leave a letter half formed at the sound of the bell; but character suffers by these unnatural restrictions; only weaklings submit to them with any appearance of cordiality; and the after rebound to freedom, with rare exceptions, during vacation and on the mission, proves lack of insight and experience, if not also of common sense in those who are responsible for such training."

I regret to say that views of this kind are sometimes expressed freely before seminarians during vacation, and do much harm, not only to the young men themselves, but to their companions and to the institution in which they study. It is easy to see how those who themselves submitted only factitiously and for selfish motives to seminary discipline and restraints may in after years condemn what they never understood. But it is hard to believe that, without qualm of conscience, they can unsettle young minds, create opposition in them to seminary authority, and lead them to despise ascetic practices, which are as necessary to the building of clerical character as scaffolding is to the building of a house.

It is quite true that there should be nothing forced or arbitrary in the training of the seminarians. It is equally true that if they are unprepared or indisposed to undertake the ordinary ascetical work of the seminary, they will not profit by it; and the remedy is, not to dispense them from it, but to send them away. I imagine I see some one raising his hands and eyes at this drastic decision, whilst he exclaims: "What silly stuff! What ignorance of the needs of the Church! What an impracticable standard for admission to

the priesthood! What a number of bright young men it would exclude!"

These exclamations imply a low, unworthy, unjustifiable and dangerous view of the priesthood. To save time, instead of dealing directly with them, I will try to prove in a series of statements the original position taken in this chapter; namely, that the teaching of Dogmatic Theology should be spiritual as well as intellectual.

1. The priest should be a man of eminent holiness (a) on account of his intimate personal relations with Jesus in the Eucharist and the other Sacraments he administers, (b) on account of his representing Jesus Christ to his flock, (c) on account of the holiness of his preaching, with which his life should correspond, (d) on account of his direction of souls in the higher stages of perfection.

2. The foundation of Christian holiness must be revelation Faith must motive duty. Dogma and Moral must have the relation of cause and effect. The Creed must blossom into Adoration, Thanksgiving, Love, Repentance, Petition. Its fruit should be work corresponding with these affections. "Justus ex fide vivit." [4]

3. To make each Dogma of faith a principle of conduct, it must be studied not only in itself, but as the medium, or light, in which we see ourselves and all created things in our relations to God. As sunlight is the ordinary medium of material vision, so faith is the spiritual medium in and through which the Christian soul is bound to see all things.

4. The adjustment of all life's activities by this spiritual light must begin in the seminary; for nothing good grows in the priesthood that has not been planted and watered there. The planting and watering belong in part, essentially though not primarily, to the class of Dogma. The spiritual bearing and end of each doctrinal truth is to be indicated there; but its practical, pointed application belongs to meditation and spiritual direction. The one is imperfect and inadequate without the other.

5. Observance of discipline and practice of ascetic exercises will be the spontaneous result of the spiritual-minded-

[4] Gal. 3:11.

ness developed by the form of teaching I recommend. The religious and moral atmosphere of the seminary will then be too rare for students who entered it by mistake. And brilliant mental gifts, however highly appreciated, will not compensate, in the eyes of superiors, for the want of necessary spiritual qualifications. Neither will a bishop's dearth of priests ever tempt for a moment such a seminary to permit the ordination of an unspiritual-minded student, should he happen by some chance to reach the end of his course.

6. Should the atmosphere of the seminary class-room once become spiritual, instead of intellectual, the question of clerical vocations will be solved. Earnest-minded, devout young men, attracted by "the good odor of Christ"—"the odor of His knowledge"—will then yield to the potent charm of His call as the Galilean Fishermen yielded to it. They will leave all things and follow Him, not for "the money that is in it," for it is the patrimony of the poor, but for "the crown of justice," the "inheritance incorruptible, and undefiled, and unfading, reserved in Heaven," for them.

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OLD-TIME HOLY WEEK AND EASTER CUSTOMS.

A COMPLETE history of the Festivals of Obligation—in other words, of the days on which people were bound to make holiday, and to be present at the Holy Sacrifice of the Mass—would in fact fill a volume; but the subject is such an important one that a brief consideration of it, especially in its relation to the Blessed Sacrament of the Altar, can scarcely fail to be of interest.

Such events as the recent Eucharistic Congress held at Montreal necessarily turn men's minds to the great mystery of Faith, that keystone of the unity of Catholic belief, which is such a miracle of God's grace, and of which Baldwin, a Cistercian monk, afterward Archbishop of Canterbury, wrote in the following beautiful words: "Two things are very marvellous in this Sacrament: one is that such things should be done by God; the other is that they should be believed by man. Those who do not believe that they are done by God wonder

that they should be believed. But, in truth, God is the author both of the thing that is believed and of the faith that believes, *and God is equally wonderful* in both."

We must, however, confine ourselves to the study of one particular season of the ecclesiastical year, that namely of Holy Week and Easter; though it may be mentioned in passing that, "including Sundays, rather more than a hundred days were kept as public holidays, by a cessation from servile work, and assistance at the Divine Office."

In medieval times, as in our own, the central idea of all devotion was the Passion. "The Church," says an eloquent non-Catholic writer of modern days, "never failed to hold up one sublime Figure, toward which all eyes might ever turn for help and strength: it was that of the suffering God upon the Cross."

The great Eucharistic Sacrifice, in which He is mystically immolated every day upon our altars, is, as we all know, the means by which the merits of His Passion and Death are perpetually applied to our souls, and the centre and the end of all devotion. To assist at this Adorable Sacrifice on all great festivals was obligatory; and in medieval times, not at Mass alone, but at Matins also, as we see from an ancient writer's remarks on the proper observance of Sundays and holidays. He says:

> Therefore the Sunday specially
> Is highest to hallow and most worthy,
> And that day thou owest and shall
> For to hear thy service all.
> Matins, Mass hear, to read or sing
> Every deal to the ending. . .
> Come first to Matins if that thou may
> For it is God's own day.

During Holy Week, when the Passion of our Divine Saviour fills the heart and mind of the Church, it is not surprising to find how large a part the Blessed Eucharist, whether as sacrifice or sacrament, should occupy in the observances of this solemn season.

In the first place, it is interesting to note that certainly from the days of St. Augustine, if not before, it was the custom in England to have a procession on Palm Sunday, in memory of our Lord's entry into Jerusalem; and St. Aldhelm, in the next

century, confirms this by saying that it was a practice in accordance with very ancient authority. Again, Alcuin, in the eighth century, tells us that during the Palm Sunday procession the Holy Gospel was carried on a feretory. There is however no evidence to show that a procession of the Blessed Sacrament on this day was known in England prior to the time of the Norman Conquest. Indeed when we read the directions drawn up by Lanfranc for the Abbey of Bec, directions speedily followed by the more important of the English Benedictine abbeys, we are justified in supposing that the Palm Sunday procession of the Blessed Sacrament was introduced by him. He decrees that "after tierce the Abbot shall bless the palms and flowers. The palms are carried by the Abbot and other dignitaries, branches and flowers by the rest. All the bells are rung while the procession leaves the choir. Servers lead the way with the banners, then a lay-brother with holy water, two others with crosses, and two with candlesticks and lighted tapers, two with thuribles . . . Then two subdeacons, carrying two books of the Gospels, followed by the lay-monks. Next the boys with their masters; then the rest of the brethren, two and two, and lastly the Abbot."

The Directory then goes on to describe with minute detail how, whilst antiphons are sung, the long and stately procession proceeds reverently to the place which had been prepared "a little before daybreak", and to which two priests had carried the Body of the Lord, and enclosed it "in a shrine". Having reached this spot, the procession halted, the two priests in white came forward, and, taking up the feretory with the Body of Christ, stood still, whilst the rest grouped themselves around and sang antiphons, "at the end of each of which they genuflected". When the Abbot intoned the antiphon "Ave Rex noster", the bearers of the feretory went forward, preceded by the banners and crosses, and passed up between the lines of the rest of the procession. "As the Blessed Sacrament passes," continues the Directory, "they genuflect two and two. Then they follow in procession till they reach the gates of the city, where a halt or station is made, and the feretory is laid on a table covered with a pall, in the entrance to the gates. The gateway is adorned with

curtains and rich hangings." At the "Ingrediente Domino" the procession returned, "the great bells of the city" ringing meanwhile, and when the procession reached the monastery another station was made before a temporary altar, antiphons were sung, the Blessed Sacrament was again taken up, and all entered the church to make another station before the crucifix uncovered for the purpose. Then the Mass began.

It will be remembered that the feretory in which the Body of the Lord was carried on these occasions was as rich and elaborate as the artist's skill could make it. We read in the will, dated 1450, of William Bruges, first Garter King of Arms, that this devout citizen of Stamford had constructed a most ornate and costly feretory, partly of wood, gilt, and partly of silver adorned with jewels, which was to be carried between the deacon and subdeacon. It was surrounded by angels bearing emblems of the Passion. The Blessed Sacrament was placed in a small cup of silver gilt, and this inside a large silver cup. This was covered with a great crown of silver gilt, and garnished with precious stones.

We have seen from Lanfranc's Directory that flowers were both blessed and carried in procession on Palm Sunday. They were also sometimes twined round torches, and strewn, intermixed with leaves of box or ivy, on the cold pavements of the churches, to form a carpet before the altars in days when carpets were rare luxuries, and heating appartus was unknown. It must be remembered also that on Palm Sunday one of the stations, or pauses in the procession, was generally made at the churchyard cross, which "on this day was decked with flowers and Palm branches." [1]

In this connexion it is interesting to note in the rules of the great Benedictine monastery of Abingdon, that the sacristan is expressly told when to place *mats* before the altars, and when *hay*. Hay was to be strewn thickly on the eve of All Saints, Christmas, and the Monday in Holy Week. On Saturday in Easter week (after the removal of the carpets which had been used during the solemn Festival of the Resurrection), ivy leaves were to be scattered; and on the feasts of Pentecost, the Assumption, the Nativity of Our Lady, and of St. Athelwold, "rushes were laid in the choir and round about".

[1] See *Church of our Fathers*, p. 229.

A curious reference to flowers is made by Sir Roger Martin, of Melford in Suffolk. He gives a full account of the Palm Sunday ceremonies carried out in his parish church, and describes the scene in the following words: "Upon Palm Sunday the Blessed Sacrament was carried in procession about the churchyard, under a fair canopy, borne by four yeomen. The procession, coming to the church gate, went westward, and they with the Blessed Sacrament went eastward; and when the procession came against the door of Mr. Clopton's aisle, they with the Blessed Sacrament, and with a little bell and singing, approached at the east end of Our Lady's Chapel; at which time, a boy with a thing in his hand, pointed to it, signifying a prophet, as I think, and sang, standing upon the turret that is upon the said Mr. Clopton's aisle door: 'Ecce Rex tuus venit,' etc. And then all did kneel down, and then, rising up, went singing together into the church, and coming near the porch, a boy, or one of the clerks, did cast over among the boys flowers and singing cakes."

This description might be supplemented by others equally interesting; but one must suffice. The point for us is that such records prove that these processions were customary, not only in the glorious old cathedrals and magnificent abbeys of Catholic England, but in the humbler parish churches; and also that even the establishment of the Corpus Christi Feast and Procession had in no way superseded or caused the abandonment of the more ancient one of Palm Sunday.

Roger Edgeworth, a Canon of Salisbury in the reign of Henry VIII, insists upon the importance of such processions as the best means for keeping the scenes of the world's great Tragedy before the minds of the people. "The devout ceremonies of Palm Sundays in processions, and on Good Fridays," he says, "about the laying of the cross and Sacrament into the Sepulchre, gloriously arrayed, be so necessary . . . that if they were not used once every year, it is to be feared that Christ's Passion would soon be forgotten. The crucifixes erected in the churches, and crosses by the highways, were intended for the same purpose, although some pestiferous persons have overthrown them and destroyed them, for the very contempt of Christ's Passion, more than to find money under them, as they have pretended."

The York Missal prescribes that "during the blessing and distribution of the palms, the Body of the Lord is to be carried to the appointed place by a priest in a silver cope, with thurifers, acolyths, and deacons."

Simon, the nineteenth abbot of the ancient abbey of St. Albans, and a friend of St. Thomas of Canterbury, was a great benefactor to his own church, giving to it, amongst numerous other costly presents, a marvellous shrine, wherein "he decreed", writes his biographer, "that the Body of the Lord should be reverently placed" on Palm Sunday, and carried "by one of the brethren, venerable for character as well as for age, clothed in a white chasuble, to a pavillion erected in the churchyard, and composed of the most precious stuffs, unless the inclemency of the weather should prevent it." The reason for this, as indeed for all the Palm Sunday processions, is admirably explained by the same chronicler. "This should be done," he tells us, "that the faithful may see with what honor the most holy Body of Christ should be treated, which at this season offered Itself to be scourged, crucified, and buried."

In bad weather, it is interesting to note, the Blessed Sacrament was on these occasions frequently carried to Our Lady's Altar, and there adored by priests and people.

We must now pass on to the rites of Holy Thursday or Maundy Thursday, or the day on which our Divine Redeemer celebrated His Last Supper with the disciples. Holy Thursday was the name given during the Ages of Faith to Ascension Day also.

We find mention of Shorp Thursday in the following words, which Bradshaw, a monk of Chester (A. D. 1513), puts into the mouth of St. Werburgh:

> In Shorp thursday before Thy Passion,
> Thy most blessed Body in Sacrament,
> Thou gavest to us for our communion.

The word *Shear*, authorities tell us, is probably derived from the public absolution given to penitents on that day; though John Myrc, in the fourteenth century, supposed it to have reference to the hair and beard cutting, which was usual as a preparation for Easter; and Raban Maur, when describing the discipline which St. Boniface had brought from Eng-

land, and left to the German Church, says: "The usual time for absolution is Thursday in Holy Week; but in case of sickness and danger, absolution and Communion must be given at once."

Even the most cursory glance into old records will suffice to show that it was customary for all the faithful to receive Holy Communion on this day, for Giraldus, about the year 1200, thus writes: "non-celebrants may receive often or seldom, as their conscience dictates . . . not daily, but at least thrice in the year, at Christmas, Easter, and Pentecost; or at least at Easter . . . *And the usage of the Church proves that they should communicate on Holy Thursday.*"

It is interesting to find, from the *Regularis Concordia*, a work compiled for the guidance of the great Benedictine monasteries in England, in the time of King Edgar (tenth century), that on Thursday, after the midnight Office and morning hours, the floor of the church was washed by lay monks; whilst the priests, with their assistants, washed the altars with holy water. In fact, no Mass could be said that day at any altar until it had been washed. After Sext had been said (i. e. about noon) the Mass was celebrated, at which were present the poor whose feet were to be washed.

John, Archbishop of Rouen, who was brother to Richard, Duke of Normandy, and who died in the year 1079, gives (in his treatise on the Offices of the Church) strict instructions concerning the honorable reservation of the Blessed Sacrament from Maundy Thursday to Good Friday; and orders that a light be kept burning before It, until the extinction of the last taper in the Office of Tenebræ on Thursday night.

Again, the Hereford Missal ordains that three hosts be consecrated on Maundy Thursday—one for the day, one to be consumed on Good Friday, and one to be placed with the cross in the Sepulchre. But before giving an account of this latter ceremony it must be clearly understood that, prior to the time of the great apostacy in England, the adoration of our Lord in the Sepulchre did not precede but followed the celebration of His Death on Good Friday, and *had no connexion whatever with Thursday.* "But when," says a learned authority on this subject, "the peculiar rite of the sepulchre, which belonged to the Friday evening and the Saturday, was

abandoned, the popular devotion was transferred to the adoration at the altar of repose on Holy Thursday." It is impossible at this distance of time to state with any degree of certitude the precise date when it was appointed that the Body of our Lord should be placed with the crucifix in the sepulchre; suffice it here to say that MSS. of the thirteenth century show that it had then become the custom; whilst we have seen from Archbishop John's instructions that it already obtained in his day. His instructions go on to say that, after the adoration of the Crucifix on Friday, it was to be washed with wine and water, and the ablution given to the priests and people to drink after the Good Friday Communion, in memory of the blood and water which flowed from our Lord's wounded side.

All such documents are not only deeply interesting in themselves, but they prove beyond question that originally the name of Sepulchre was in no way connected with the reservation of the Blessed Sacrament on Thursday, but with those honors which were paid to the crucifix from Good Friday to Easter Sunday, honors which more and more, as time went on, centred themselves on the Most Holy Sacrament reserved with the crucifix, rather than with the crucifix itself.

An eye-witness thus describes how this ceremony was carried out in the splendid Cathedral at Durham: "After the adoration of the cross on Good Friday it was carried to the Sepulchre, which was set up on that morning on the north side of the choir, near unto the High Altar, and there laid with great devotion, with another image of our Saviour, in whose breast they enclosed with great reverence the most holy and blessed Sacrament of the Altar, censing it, and praying to it on their knees a great space, and setting two tapers lighted before it, which burned till Easter Day in the morning," when, between three and four A. M., according to the same chronicler, "two of the eldest monks came to the Sepulchre, and took from it this extreme beautiful image of our Saviour, representing the Resurrection." Our Lord held a cross in His Hand, and in His Breast "was enclosed, in the brightest crystal, the Holy Sacrament of the Altar, through which crystal, the Blessed Host was conspicuous to the beholders."[2]

[2] See *Durham Rites*, pp. 10, 11, Surtees Soc. ed.

It may be mentioned in passing that similar images of our risen Lord, "with a beril in the Breast to receive the Blessed Sacrament at Easter", were in Wells and Lincoln Cathedrals. "When the anthem, 'Christus resurgens' was sung," says the author of the *Durham Rites*, "they carried this image on a velvet cushion all embroidered, beneath a very rich canopy of purple velvet, tasseled round about with red silk and gold fringe." Thus the Blessed Sacrament was borne all round the church, "the whole choir waiting on It with torches and a great number of lights; all singing, rejoicing, and praying to God most devoutly, till they returned to the High Altar, whereon they placed the said Image, there to remain till the Ascension."

At a period when even the priests, except the monks, had few superfluous books, the effect of such a scene as that described above cannot be overestimated. It was by means of these ceremonies, ever changing with the changing seasons of the ecclesiastical year, that the sublime mysteries of our holy religion were taught to the people, enhancing the joy and interest of life, breaking the monotony of existence for the unlettered, who were practically without science, without literature, and without politics.

But to return to the Sepulchre, Sir Roger Martin, of whom mention has already been made, thus describes the one in his parish church at Melford. "In the quire," he says, "there was a fair painted frame of timber, to be set up about Maundy Thursday, with holes for a number of fair tapers to stand in before the Sepulchre, and to be lighted in service time." It would seem from this and most other records that the usual position for the sepulchre was on the north side of the high-altar. We have seen that it was so placed in Durham Cathedral, and Sir Roger goes on to explain that it "was always placed and finely garnished at the north end of the high-altar, between that and Mr. Clopton's little chapel there, in a vacant place of the wall, I think upon a tomb of one of his ancestors." Old wills bear testimony to this latter fact. Thomas Windsor, father of the first Lord Windsor, and an ancestor of the Earls of Plymouth, desires that in the Church of Our Lady of Stanwell there should be erected "on the north side of the choir, before the image of Our Lady . . . a

plain tomb of marble of a competent height, to the intent that it may bear the Blessed Body of our Lord at the time of Easter; and mine arms and a convenient scripture to be set about the same tomb." Again, Eleanore, a second wife and widow of Sir Roger Townsend, in her will, dated 9 November, 1499, orders "her body to be buried by the high-altar, before our Blessed Lady in the chancel of Rainham St. Mary (Norfolk), and a new tomb to be made for her husband's and her bones; upon which tomb to be cunningly graven a sepulchre for Easter Day, if a chapel be not made at her decease." Another interesting example, nearly a century later, is that of Thomas, Lord Dacre, who gives the following minute instructions: "My body to be buried in the parish church of Hurst Monceaux, on the north side of the high altar. I will that a tomb be made there for placing the sepulchre of our Lord, with all fitting furniture thereto, in honor of the Most Blessed Sacrament. Also I will that £100 be employed toward the lights about the said sepulchre, in wax tapers of ten pounds weight each, to burn before it."

These sepulchres or Easter tapers were often of immense size, towering even to the roof, as at Durham. It is curious in this connexion to note that they were also called "Judas Candles", on account of the wax figure of Judas hanging upon them. Many bequests, like the following made by William Smyth in 1436 to St. Mary's Church, Devizes, "for the maintenance of three sepulchre tapers," are to be found in old wills. An ancient document in the possession of the corporation of Bridport shows that in the reign of Richard II, one Robert Clement, gives twenty-five shillings, "to find wax candles before our Lord's Sepulchre"; and an entry in the accounts of Wagtoft in Lincolnshire mentions an "Alderman of the Sepulchre Light," whose office it probably was to collect offerings of the faithful toward this light, or to regulate the burning of the tapers, and the watching at the sepulchre.

During the day it was evidently the custom for the parishioners to relieve each other in the duty of adoration and recitation of psalms and litanies. This is proved by small items of expenditure set down in the churchwarden's accounts of St. Margaret's, Westminster, under the heading "paid for mats for the parishioners to kneel upon when they reverenced

their Maker". At night, so far as we can gather from ancient records, the church would appear to have been closed, although the tapers still burnt and men were appointed to watch, for at Walberswick in Suffolk a small sum was paid in the year 1451 "for watching of candel Estorne nytis"; also payment was made in 1499 at St. Mary's Church, Devizes, "to four men for keeping of the sepulchre two nights".

The rubrics of the York Missal state that one taper at least was to burn before the sepulchre until the procession on Easter Sunday, but it was to be extinguished with all other lights during the "Benedictus" at Tenebræ, and during the striking of the fire on Holy Saturday, until the lighting of the Paschal Candle.

The faithful vied with each other in their efforts to make the sepulchre as beautiful as possible with embroidered hangings and many lights. At Heybridge Church, in the twenty-first year of the reign of Henry VIII, we are told that the "bachelors of the parish" gave nine tapers to the sepulchre at the feast of Easter, "every taper containing five pounds of wax". Also, in the same year, the "maidens of the said parish" made the same offering for the same purpose.

Although frequently made of wood ("timber", as it was then called), these sepulchres were sometimes in the churches of the Decorated and the Perpendicular style permanent erections of stone elaborately carved and ornamented. We have a beautiful example in that to be seen in the choir of Lincoln Cathedral; and other very fine specimens are still in existence in different parts of England, ever-present memorials of a faith and love once universal in the island known as Our Lady's Dower.

It will be remembered that during the whole of the period we have been considering it was the general custom of the Church to administer Holy Communion to the people under both species, during Mass; though it was constantly given under the form of bread only, to the sick. But it is curious to note that "neither the celebrant nor the people ever received it under both species on Good Friday; though for many centuries, in some places, it was usual for the faithful, as well as the monks and clergy, to communicate on that day." In the Directory of the monastery of Bec it is prescribed that during

the last three days of Holy Week and Easter Sunday, no brother should abstain from Communion without a reasonable cause.

As to the Easter Communion, it had been the usual practice for the faithful to receive on that day; and it need scarcely be added here that "the General Council of Lateran in 1215 made it of strict obligation under personal interdict".

Walter de Cautilupe, Bishop of Worcester, writing in 1240, says that "the people must confess at least once a year, but should be advised to confess several times, at least at Christmas, Easter, and Pentecost, that cleansed by fasting and confession they may worthily receive their Saviour". In a very old book, written in 1467 and printed by Wynkyn de Worde in 1503, we read the following: "Of all thy sins thou shalt be confessed at least one time in the year. And thy Creator thou shalt receive at Easter humbly".[3] We find a reference to this precept in Chaucer's "Parson's Tale", where he says: "And certes once a year at the least way it is lawful to be houseled, for soothly once a year all things in the earth renovelen."

It will be remembered that, prior to the so-called Reformation, the old word for the Holy Eucharist was "housel", and so communicants were almost invariably spoken of as "housling people". An old homily says: "The time of Lent is ordained only to scour and to cleanse your conscience of all manner of rust and filth of sin that it is defiled with, so that ye may with a clean conscience, on Easter day, receive the clean Body of Our Lord Jesus Christ." Another ancient writer sternly reproaches those who "forget or oversit the time of housel". "Thou art unkind right marvellous," he exclaims reproachfully; and then goes on to describe how such a one refuses to let his God "harbour in his house" once even, during the year!

"Proof that the Easter Communion had been made could be required, and the neglect punished by process of ecclesiastical law," says a reliable authority on this subject. It was, moreover, obligatory to make that Communion in the parish church of the communicant, unless special permission to the

[3] See *The Ordinarye of Crysten Men.*

contrary had been granted by the parish priest. Confession was also necessary. "Let no one," says Giles of Bridport, Bishop of Sarum in 1256, "presume on Easter Day to approach the Body of Christ, unless he has first confessed and adored the Cross." Again, "Parish priests must beware not to give anyone the Body of the Lord, unless it first be proved by trustworthy evidence that he has confessed."[4]

The sermons preached at the Easter festival prove how copious and minute were the instructions given by the priests to their people at this holy season. The churches too were made as beautiful as possible by the aid of rich hangings, flowers, and banners. The unveiled crucifix was raised aloft with a handsome dorsal cloth behind it, and not seldom banners on each side to represent the victory of Christ. The altar was adorned with the most costly reliquaries, and splendidly bound Gospels, reserved for Easter Day only. The altar frontal was of silk, of silver, or even of "plates of gold", if the church possessed one.

Thus was everything done to bring before the eyes and impress upon the minds of the people the great mysteries at which they were assisting; and thus it was that in Holy Week, as in the triumphant and joyous festival of the Resurrection, the Blessed Sacrament was then as now the centre and source of all worship and adoration, the supreme fountain of benediction, whence the faithful might draw inexhaustible blessings and favors.

M. NESBITT.

THE TRUE YEAR OF THE DEATH OF CHRIST.

IN the writings of historians, even the most accredited, great discrepancy exists concerning the dates of particular events in the life of Jesus; and this is preëminently the case with reference to the true day and year of His death.

Cheyne's *Encyclopedia Biblica* (art. "Chronology", by Professor von Soden) agrees with the writer of the article "Jesus" in the *Encyclopedia Britannica*, in assigning the death of Christ to A. D. 30, the former reaching this conclusion from the evidence that our Lord's public ministry

[4] See *The Council of Lambeth*, 1281.

lasted but one year, while the latter assumes that it extended from A. D. 27 to A. D. 30. Hastings's *Dictionary of the Holy Bible* (art. "Chronology"), and the *Catholic Encyclopedia* agree upon A. D. 29, basing their conclusion upon the combined testimony of Origen, Tertullian, St. Clement of Alexandria, and others; but these evidently depended upon the supposition that Jesus preached only one year.

Roger Bacon [1] argues that the death of our Lord occurred A. D. 33, following his belief that it took place on Friday, Nisan 14th. But this contravenes the Gospel testimony that Christ was still living on the first day of the Azymes, i. e., on Nisan 15th. Writers subsequent to Bacon have held that Jesus died on Friday, Nisan 15th, A. D. 33, assuming the astronomical demonstration to be one day in error. This conclusion however can be proved to be fallacious and I propose to show that ancient ecclesiastical tradition places its weight of evidence in favor of A. D. 34.

As regards the day itself, we must first determine which day of the week, and then what day of the Jewish month, Nisan, and of the civil month our Lord died on. Apart from Westcott's view, which advocates Thursday, the majority of authors agree that Jesus died on Friday.

The day of the Jewish month is much discussed, the Catholic Church appearing always to have declared for Nisan 15th. An early view of the Orientals, favoring Nisan 14th, plainly contradicts the Synoptic Gospels and is based on an evident misinterpretation of the local account contained in the Gospel of St. John. Here too we may cite Roger Bacon, who notes astronomically that from A. D. 28 to 38, the 15th of Nisan never fell on Friday, and argues in favor of Nisan 14th, completely disregarding the contrary evidence of the Synoptic Gospels. There is a general impression among popular writers of the life of Christ in recent times that the correct date is Nisan 14th. I shall endeavor to show that Jesus was judged by Pilate upon the 15th day of Nisan, and that He was crucified on the following day, viz. Nisan 16th. And as the latter date occurred on Friday, the death of Christ is thereby confirmed as having taken place in A. D. 34.

[1] Opus Majus, Lond., 1733, pp. 126-31.

As to the day of the civil month, the traditional account of 25 March is at present almost universally rejected, since it appears to be incompatible with any of the alternative theories assuming that Jesus died either in A. D. 29, 30 or 33. My purpose is here to vindicate the traditional account of 25 March as the day of Pilate's judgment, and of 26 March as the day of our Redemption by Christ, both of these dates harmonizing with the year A. D. 34.

Let us consider first the day on which Jesus died: "Before the festival of the Pasch, He knew that His hour was come, when He would pass out of the world and go to the Father, and loving men throughout His public ministry, He loved them to the end, and of this He gave them the best proof when He partook with them of the Last Supper, which took place on the first day of the Azymes",[2] that is, on Nisan 15th, beginning on the night of Nisan 14th,[3] the night of the betrayal by Judas.[4]

Accordingly, our Lord ate of the true Paschal meal, the disciples clearly mentioning its preparation. Christ Himself proposes to eat it.[5] The disciples actually prepared the passover, and in the course of the meal which immediately followed, the Lord said, "I desired to eat this Passover with you."[6]

Early in the morning of Nisan 15th, Jesus was judged by Caiphas and afterward by Pilate. The Jews "went not into the hall, that they might not be defiled, but that they might eat the pasch."[7] The pasch which the Jews wished to eat could not have been the paschal lamb which was eaten on the 14th of Nisan, for the pollution contracted by entering the hall would have ceased at sundown; hence it would not have prevented them from sharing in the paschal supper. The pasch which the Jews had in view must have been the sacrificial offerings (Chagighah), which were called the pasch and were eaten on Nisan 15th."[8] Jesus was also judged by Herod, and again by Pilate, who "took Jesus and scourged

[2] Matt. 26:17; Mark 14:12; Luke 22:7.
[3] Cf. Levit. 23:5-6; Josephus Flavius, *Ant. Jud.*, III, 10; 5.
[4] 1 Cor. 11:23.
[5] Matt. 26:18; Mark 14:15; Luke 22.
[6] Luke 22:15.
[7] John 23:28.
[8] *Catholic Encyclopedia*, art. "Jesus—Chronology," A. 4.

Him. And the soldiers, platting a crown of thorns, put it upon His head; and they gave Him blows." (John 19: 1-3). At last it was about the sixth hour (i. e., about noon), being then "the parasceve of the pasch", the hour of the effective preparation of the pasch, or Chagighah; (the true day, Friday, is expressed in John 19: 31).

That day of Nisan 15th fell on 25 March, according to a well-supported Christian tradition.[9] "Quae passio perfecta est mense Martio temporibus paschae, die VIII calendarum aprilium, die prima Azymorum." "Et quod octavo calendas aprilis signatur dies passionis, hoc dicit Augustinus et Hieronymus, et totum vulgus latinorum nunc tenet idem." (Bacon, R., *Opus Tertium, 57*). "Alii quidem ex constanti, ut aiunt, per tria priora Ecclesiae saecula traditione die 25 Martii . . . (Christum) interemptum (?) fuisse asseverant."[10] Now, in A. D. 34, the first appearance of the new moon was on 10 March.[11]

But if Jesus was judged by Caiphas, by Pilate, by Herod, and again by Pilate, the last time "about the sixth hour" (John 19: 12), i. e. about noon, and if He was crucified at "the third hour," (i. e. about 9 o'clock in the morning; Mark 15:25), it is clearly evident that Jesus was not crucified that day, Nisan 15th, but on the next day, Nisan 16th. Besides, the Jews consulted together, that by subtlety they might apprehend Jesus and put Him to death. But they said: "Not on the festival day, lest perhaps there should be a tumult among the people" (Matt. 26: 4-5), as it was forbidden by the law to execute criminals during the festival, and the Jewish people were jealous of the observance of their laws. Therefore they did not crucify Jesus on the festival day of Nisan 15th. An ancient tradition speaks of three columns venerated as relics because Jesus was fastened to them at different times while in prison; and this suggests that He was confined for a considerable period of time in the same or in separate dungeons.

[9] Cf. Hasting's *Dictionary of the Bible*, "Chronology of New Test.," E. 3.

[10] D. Le Mourry, *In Clementem Alex., Dissertatio II. c. VI-a. VI.*

[11] Cf. Tavola degl. Ill. P. Denza e P. Ferrara from B. C. 7 to A. D. 33 nell' opera; Il Vangelo, etc., per l'Ab. C. Scotton, Bassano, 1880, V. 1, p. 106; Salmon.—Introd. to N. T. Appendix to Lect. XV.

Furthermore, "St. Mark tells us how Simon of Cyrene helped Christ to carry the cross (15:21), and how Joseph of Arimathea buried the body; facts which seem to tell against the Festival day (15:43-46)".[12] "To those familiar by experience with Jewish usages, as all the Evangelists must have been, the whole narrative of the crucifixion, crowded with incidents of work, would set aside the notion that the day was the 15th. Where the idea was excluded by facts, there should be no need of words and no fear of ambiguity; and if we keep clearly in view the sabbatical character of the 15th, we shall be satisfied that all the Evangelists equally forbid us to place the crucifixion on such a day."[13] "Item in Luca (22:56). Et revertentes mulieres (sc. in die crucifixionis) paraverunt aromata, et Sabbato quidem siluerunt secundum mandatum. Ergo illa die non fuit dies azymorum . . . Qua ratione enim siluissent die Sabbato propter mandatum, eadem ratione siluissent in die Veneris, si fuisset dies Azymorum. Nam praeceptum cadit super utrumque, licet Sabbatum sit sanctius."[14]

Accordingly we conclude that Jesus was judged on Nisan 15th, 25 March, on Thursday: "Sed Mattheus Evangelista (?) Quintam Sabbati dicit fuisse primum diem Azymorum";[15] that on the following day, Nisan 16th, 26 March, Friday, Jesus was crucified at "the third hour" (Mark 15:25; i. e. at nine o'clock in the morning). "Hoc vere et proprie Marcus intulit. Nam sexta hora tenebrae suffuderunt terram, et non quis potuisset movere caput".[16] Afterward, "when the sixth hour was come, there was darkness over the whole earth" (Mark 15:33); "and at the ninth hour . . . He gave up the ghost" (Mark 15:42). Then it was a Friday, or "the parasceve, that is, the day before the Sabbath" (Mark 15:12; John 19:31). "Passus interea pro nobis (octabu kalendas apriles) luna sextadecima".[17] "Multi, ut Beda scribit, et maxime Victorius, ut patet in epis-

[12] *Catholic Encyclopedia*, "Chronology," 12.

[13] Wescott, *Introduction to the Study of the Gospels*, C. VI, note.

[14] Bacon, R., *Opus Majus*, l. c.

[15] S. Augustinus, *Epistola 36 ad Casulanum.*

[16] S. Hieronymus, *Comm. in Marcum*, c. 15.

[17] *Anonymi Libellus;* Migne, *Patrologiae*, Ser. I, Vol. 59.

tola sua ad papam Hilarium de paschali observatione dicunt Christum fuisse passum VII Calendarum Aprilis".[18] "Ducitur ad crucifigendum VII Kal. Aprilis".[19] Accordingly, in A. D. 34 the 26th day of March fell on Friday and on Nisan 16th.

And so from the night of Nisan 14th (exclusive) when Jesus was delivered, until the day of His glorious Resurrection, Nisan 18th (exclusive), there were three intervening days: "Theophilus Caesariensis, antiquus videlicet vicinusque apostolicorum temporum doctor, in epistola synodica quam adversus eos qui decima quarta luna cum Judaeis Pascha celebrabant, una cum caeteris Palestinae episcopis scripsit, ita dicit: . . . Passus namque Dominus ab undecimo calendarum Aprilium, qua nocte a Judaeis traditus est, et ab septimo Kalend. resurrexit. Quomodo tres dies foras terminum excludentur?" [20]

But let us consider the more direct account of the year of Christ's death. About the seventeenth year of Tiberius (A. D. 14-31; according to the Romans), and forty years before the destruction of Jerusalem (A. D. 31-70: according to the Hebrews, who counted fractional parts for entire years), the Romans took away from the Jews the power of life and death.[21] Now, at the death of Jesus, the Jews said: "It is not lawful for us to put any man to death" (John 18: 31). Therefore Jesus died after A. D. 31, and not before that date.

Among the Christians there was always need of studying the lunar accounts, in order to give the Easter Feast its proper place. And when the common opinion attributed the Passion of Jesus to Nisan 15th and 25 March, it prevailed. Consequently the Passion transpired in the year 16th of the lunar cycle, i. e. in A. D. 34. "Sic computantur 365 anni a passione Christi usque in consulatum Honorii et Euticiani";[22] that is, from A. D. 398 (date of the consulship of Honorius and Eutychianus); counting back 365 years = A. D. 34 (inclusive), the date of the death of Jesus.

[18] Bacon, R., *Opus Majus*, l. c. [19] Hugo Abbas, Chronicon.

[20] Beda Ven. *de Ordinatione feriarum paschalium*, and *De Temp. ratione*, C. 47.

[21] Calmet, *Dictionary of the Holy Bible*, "Tiberius."

[22] St. Augustine, *De Civitate Dei*, XVIII.

To the same year A. D. 34 is assigned the death of Jesus in the chronicon of Lucius Dexterus. "Denique anno ab ejus incarnatione juxta Dionysium septingentesimo primo, indictione quartadecima, fratres nostri qui tunc fuere Romae, hoc modo se in natali Domini in cereis sanctae Mariae scriptum vidisse, et inde descripsisse referebant. A passione Domini nostri Jesu Christi anni sunt 668 . . . Quoniam . . . 532 annis circulus paschalis circumagitur, his adde 33 vel potius 34, ut illum ipsum quo passus est Dominus attingere possis annum, fiunt 566. Ipse est ergo annus dominicae passionis et resurrectionis a mortuis. Quia sicut quingentesimus tricesimus tertius primo, ita quingentesimus sexagesimus sextus tricesimo quarto per universos solis et lunae concordat discursus".[23] "Sancta siquidem Romana et apostolica Ecclesia . . . tempus dominicae passionis in memoriam populis revocans, numerum annorum triginta semper et tribus annis minorem quam ab ejus incarnatione Dionysius ponat, adnotat".[24]

Even to-day in the ecclesiastical calendar used in this Franciscan Church, I find the death of Jesus assigned to A. D. 34, and from 34 A. D. (exclusive) to 1910 are counted 1876 years (a crucifix. D. N. J. C. 1876 an.).

FRANCIS VALITUTTI, O.F.M.

(1) As to A. D. 29, the calculation of the full moon makes an invincible argument against such a date. The first appearance of the new moon in that year was on Saturday, 5 March (Tavola degli Ill. P. Denza e P. Ferrara, l. c.). And consequently the 1st and the 15th of Nisan were Sundays. However, A. D. 29 was an intercalary year, and the 15th of Nisan was on the day of the full moon, 18 April, and the Friday fell exactly on Nisan 19th! "Sed nulla scientia certificat de temporibus, nisi astronomia, quia ejus est considerare revolutiones motium cœlestium qui fiunt in temporibus certis . . . et in his non potest errare" (Bac. R., Opus Tertium, C. 5h).

(2) As to the erroneous opinion that the death of Jesus occurred on Nisan 14th, the expression of St. John (14:31) to the effect that the Sabbath next to the day of the crucifixion was a great day, offers no argument in favor of that day being Nisan 15th, since every Saturday was more holy than Nisan 15th. "Before the festi-

[23] Beda Ven., *De Temp. ratione*, C. 47. [24] Ibid.

val day of the pasch, Jesus, knowing that His hour was come, that He should pass out of this world to the Father: having loved His own who were in the world, He loved them unto the end." Thus ends the first verse of the thirteenth Chapter of St. John's Gospel. The second verse of the same Chapter cannot be construed as referring to the first verse. It reads, "And when the supper was done," etc., and constitutes a separate thought. On the other hand it is clear that the second, third, and fourth verses must be considered together to complete the thought.

On Sunday, Nisan 16th, Jesus was risen from the dead "as the first fruit of them that sleep" (St. Paul, I Corinth., 15: 20). This expression in no way requires that Jesus must have risen on Nisan 16th. "According to the Samaritans . . . the Omer day does not fall on the second day (Nisan 16th) but on the Sunday after the Sabbath in the festival week" (*Jewish Encyclopedia*, "Passover on Sabbath"). But see Cornelius à Lapide, *Comm. in Epist. I ad Corinth. c. 15*: "Christus resurrexit a mortuis primitiae dormientium . . . Quoniam per hominem (Adamum) mors (inducta est in hominem, sic) et per hominem (Christum inducta est) resurrectio mortuorum. Vox quoniam dat causam cur Christus sit primitiae resurgentium, quia scilicet per Christum, quasi antesignanum, et mortis dominatorem, in orbem invecta est resurrectio mortuorum."

HOW THE PUBLIC-SCHOOL SYSTEM OF GERMANY SAFEGUARDS THE INDIVIDUAL CONSCIENCE.

(*Second Article.*)

IN a previous article I gave a brief history of Prussian School Legislation from the Reformation to the present day. The last legislative act discussed was the *Schulunterhaltungsgesetz* (School Maintenance Law) of 1906. This law, as its name implies, is chiefly concerned with the financial side of the education question; but some of its provisions, especially Arts. 33-54, more or less directly affect the relations of the Church with the School.

The financial question is very satisfactorily settled. The cost, material and personal, of education falls on the civil communities or, where such still exist,[1] on the large landowners. Where local conditions make it advisable two or more communities (*Schulverbaende*) may, with the permission of the

[1] Westphalia, Silesia, East Prussia, Pommerania.

Government educational authorities,[2] combine to form a School Federation (*Gesamtschulverband*). The national schools have thus become the property of the civil community and would perhaps be more properly styled communal schools. However, the State annually disburses large subsidies, and in some districts, e. g. in Upper Silesia, supports the public schools entirely. The total cost of elementary education in Germany amounts to about $100,000,000 a year, of which the State itself pays about one-third. The elementary school item of the Prussian budget for 1908 was 103,000,000 M.[3] The average annual cost of educating a child in Germany amounts to 47 M.; of maintaining one school, to 7159 M.[4]

The following table shows the number of schools, pupils and fully occupied teachers in the chief States of the Empire in 1906:

State.	Public Schools.	Teachers.		Pupils.	Private Schools.	Pupils.
		Male.	Female.			
Prussia . . .	37,761	84,977	17,784	6,164,398	287	12,247
Bavaria . . .	7,434	12,559	3,861	958,037	38	2,496
Saxony . . .	2,304	12,068	653	755,098	58	5,107
Württemberg .	2,382	4,890	615	315,778	—	—
Baden	1,688	3,983	856	308,884	7	707
Hesse	994	2,893	439	189,805	—	—
Alsace-Lorraine.	2,912	2,988	2,471	242,943	79	4,162
GERMAN EMPIRE.	60,584	137,213	29,384	9,737,262	614	42,094

As it is not the purpose of this paper to enter into all the details of Prussian school legislation, however interesting such a study might prove, I pass on to those points with which it is directly concerned.

[2] The Department of Public Instruction in each Regierungsbezirk, or Gubernatorial District.

[3] Marx, *Das Gesetz betr. die Unterhaltung der öff. Volksschulen*, p. 32.

[4] *Herber*, p. 131. Figures are for 1901, they are somewhat larger now owing to increase in the teachers' wages.

I. Denominational and Dual Confessional Schools

By enacting that the "public schools are, as a rule, to be so regulated that Evangelical children shall be taught by Evangelical teachers and Catholic children by Catholic teachers," the School Maintenance Law conferred an inestimable benefit on elementary education in Prussia. The principle laid down by the Constitution "that denominational conditions should be given all possible consideration when erecting public schools" is safeguarded and the Prussian national schools are legally denominational in their character. The terms Evangelical and Catholic used in the law include in the first place the members of the two officially recognized and privileged religious bodies, the Evangelical (Lutheran and Calvinist) and the Catholic Church;[5] furthermore, the members of the licensed sects, such as Herrenhuter, Bohemian Brethren; and lastly, the so-called tolerated sects, such as the Mennonites, etc. The Jewish schools are regulated by special ordinances, of which a word will be said later on.

Owing to the continual shifting of the population, and the consequent changes in the relative strength of the religious bodies in different districts, the law ordains that a Catholic school may be converted into a Protestant one, or *vice versa*, if for five consecutive years the number of children of one denomination has amounted to less than forty in the case of schools of two or more classes, and to less than twenty in the case of one-class schools, and at least two-thirds of the children actually belong to the other denomination.

Besides the denominational schools, the law recognizes the so-called *paritätische*, or *Simultanschulen*—i. e. schools in which Protestant and Catholic teachers are *simultaneously* employed and in which religious instruction only is given to the children of each denomination separately. Except in the provinces of West Prussia and Posen, to which the provisions of the educational law of 1906 do not extend,[6] and the former duchy of Nassau,[7] where the School Law of 1817 is still in force,[8] the erection, etc., of dual confessional schools is regulated as follows:

[5] The Government still persists in considering the Old Catholics as a branch of the Catholic Church.

[6] V. U. G., § 70. [7] Amended by Prussia in 1866. [8] V. U. G., § 42.

1. In districts where they have already existed the dual confessional schools shall continue to exist and their number can be increased as occasion requires.

2. A one-class school can never be a dual confessional school.[9]

3. A denominational school can never be converted into a dual confessional school.

4. Dual confessional schools cannot be converted into denominational schools except for "special reasons" approved by the educational authorities of the Government.

5. Where both kinds of schools have existed side by side the number of each kind to be erected in future is determined by the proportion of children actually attending the respective schools. For instance, if in a certain city the dual confessional schools are attended by 3000 children and the denominational by 1000, this proportion of three to one is to be maintained when there is question of erecting new schools.[10]

6. Where dual confessional schools have not existed until now they cannot be established in future except for "special reasons" of a "concrete, local nature," subject to the approval of the Provincial Council. In case of dispute, the decision lies in the last resort with the supreme court of government administration.

7. Where for "special reasons" a dual confessional school has been erected, a denominational school must also be provided if the number of children of either denomination has for five consecutive years amounted to 60 (in towns and districts of more than 5000 inhabitants, to 120), and the parents or guardians petition the government educational authorities to this effect.

8. In dual confessional schools the number of teachers of one or the other denomination must correspond as much as possible to the number of children of one or the other denomination. Two-class schools must always have teachers of different denominations, otherwise they would cease to be dual confessional schools.

[9] Self-evident from the definition of Dual Confessional School, i. e., one taught by *teachers of different denominations.*

[10] An unfortunate concession made by the Government to the Liberal parties in the Landtag.

II. Jewish Schools.

The Jews have a right to erect separate schools for the education of their children, and *wherever they make use of this right, they are exempt from the ordinary school-tax.*

The existing Jewish schools are of two kinds: those erected by Jewish educational societies, and those erected by, and attached to, the Synagogues. In 1903 there were 103 of the former and 110 of the latter in Prussia. The civil communities (Schulverbände) are not obliged to erect and maintain public schools for Jewish children, but they are free to do so and in fact often do so. Thus in 1903 no less than 28 Jewish schools were voluntarily maintained by the respective civil communities. Neither are the civil communities obliged to procure religious instruction for the Jewish children frequenting the national schools, but where twelve Jewish children are regularly in attendance, and there is no Jewish teacher on the school-staff,[11] the Synagogue is free to appoint a teacher of religion; and if it does so the community must pay part of the expenses incurred, "because," as the minister of education declared in the House of Peers, "it is a matter of great importance to the State that Jewish children do not grow up without religious instruction." In 1908 the State itself appropriated 40,000 M. for this purpose.[12]

The following table shows the number of Protestant, Catholic, Jewish, and dual confessional schools in Prussia in 1906:

Kind of schools.	*No. of schools.*	*Percentage of all schools.*	*No. of schools to 10,000 inhab.*
Catholic . .	11,138	29.49 per cent.	8.08
Protestant .	25,483	67.50 per cent.	10.67
Jewish . . .	240	0.63 per cent.	—
Dual Confess.	900	2.38 per cent.	—

All these schools together were attended as follows: *Catholic children*, 2,391,980; *Protestant children*, 3,750,207; *Jewish children*, 22,211.

[11] Jewish teachers are employed in Christian schools only exceptionally, generally only as teachers of their own religion, or of purely technical subjects, e. g., drawing, gymnastics, etc. Antoni, p. 122, 9.

[12] Antoni, *Die Preussische Volksschulgesetzgebung*, I, pp. 113-122.

In 1906 17,832 Protestant children attended Catholic schools, and 160,552 attended dual confessional schools, while 70,053 Catholic children attended Protestant schools, and 167,521 attended dual confessional schools.

III. Private Schools.

The School Laws of all the German States make provision for the erection of private schools on certain conditions. Oldenburg and Hamburg are the most liberal in this respect, Baden and Prussia the most niggardly. The Prussian Constitution is not at fault if the State has practically monopolized elementary education, for it expressly declares: "To teach and to erect and direct educational institutions is the privilege of everyone who has given proof of his moral, scientific and technical qualification to the competent educational authorities of the State. All public and private schools are subject to the inspection of the State."[13] But Prussian bureaucracy and red-tape-ism has hedged these enactments about with so many "Instructions," "Ministerial Decrees," "Detailed Regulations for Execution," etc., that it is impossible for private schools to thrive and multiply. An ordinance, for instance, of 1839, which the majority of jurists have declared to be unconstitutional, is still made to do duty when the Government wishes to prevent the erection of a private school, for it very conveniently prohibits the setting-up of private schools in places where adequate provision is made by the public schools for the education of the rising generation.

Another ministerial decree requires private school teachers to pass the same examinations as the public school teachers, and the directors of private schools, the same examination as the rectors or headmasters of public schools. The programme of studies for private schools must correspond in the main to the curriculum obtaining in the public schools. Ample provision must be made for proper religious instruction.[14]

As long as Prussia remains a Christian State and its schools Christian and denominational, these restrictions on private instruction can be easily put up with; nay, there is an element of good in them, for if it is true that they prevent the erection of many good educational institutions, it is no less true that

[13] Arts. 22 and 23. [14] Rintelen, *Die Volksschule Preussens*, p. 281 ff.

they hinder the cropping up of at least as many bad ones. But if the Government should yield to the clamors of socialism and radical liberalism and sacrifice its present glorious denominational school system, what then? What the Government would be bound in justice to do in such a contingency was clearly stated by von Ladenberg, the Prussian Minister of Public Instruction during the stormy days of 1848-50. To the opponents of the denominational school in the House of Peers he said: [15] "If we do not set up denominational schools, the result will be that the Church will establish her own schools. The Constitution by declaring instruction to be free gives her the right to do so, and the already existing church schools, which, by the way, are usually exceptionally well endowed, would continue to exist as private institutions, whereas the civil communities would be obliged to erect separate schools of their own. *A sad state of affairs would thus be created in the communities*: one of the existing schools would be better attended than the other, and a portion of the community would be forced to pay *for both schools*, though deriving benefit *from only one*.[16] This can be obviated by keeping to the denominational system, for in that event it is possible to organize the church schools, if they come up to the general requirements, into communal schools, and in this way the evils aforesaid will be avoided." [17]

In 1906 there were 287 private schools with purely public-school aims in Prussia, attended by 5,222 Catholic, 5,607 Protestant, and 1,418 Jewish pupils. Besides this, 30,925 Protestant, 15,154 Catholic, and 485 Jewish children received elementary instruction in private orphan asylums, reform schools, teachers' practice schools, schools for the blind, for deaf-mutes, idiots, cripples, etc.

IV. The Teacher.

It has been justly observed by an English journalist [18] that haphazard appointment of teachers not qualified by education, training, and natural gifts to teach, is a thing almost un-

[15] Rintelen, *Die Volksschule Preussens*, p. 98.

[16] This "sad state of affairs" obtains everywhere in the United States.

[17] Perhaps this remedy could be given a trial in the United States.

[18] *Our German Cousins*, London, 1909.

known in Prussian schools. Of course it was not always thus. In the "good old times" systematic training of teachers was unknown. Even Frederick the Great still thought that superannuated corporals and sergeants were good enough to lord it over the common school. Not infrequently some impoverished craftsman would gladly wield the ferule for a living. Teaching was often so unremunerative that the village schoolmaster was obliged to work as a day-laborer for his sustenance. To the Pietist August Hermann Francke of Halle belongs the honor of having first practically carried out the idea of a Teachers' Seminary or Training School by his *Seminarium Praeceptorum*, founded at Halle in 1695. For many years it was customary to attach normal-school courses to the communal orphan-asylums, because it was hoped that orphan boys would be more likely than others to take up the not very lucrative office of teaching. The first Prussian normal school was founded by Julius Hecker in Berlin in 1748 as an adjunct of the city Realschule (technical school). About the same time Abbot Felbiger established the first Catholic teachers' seminary in Silesia.

The first girls' normal school was opened at Münster in Westphalia in 1783 by Bernard Overberg. Up to that time the education of girls had been almost exclusively in the hands of the religious teaching orders—Benedictines, Franciscans, Ursulines, English Ladies, and Elizabethines — lay female teachers being seldom authorized to give public instruction. Overberg's lead was but slowly followed. The first State normal school for girls was erected in Bavaria in 1825. Since then the number of female teachers and training schools has been steadily on the increase, especially in the Catholic districts. In Freiburg, for instance, there are at present 135 female teachers to every 100 male teachers.

The training of teachers in Prussia is regulated by the ordinances of 1872 and 1901. After leaving the Volksschule the boy or girl who wishes to become a teacher spends two or three years in a preparatory school and three or four years in a teachers' seminary. Both preparatory schools and seminaries are denominational. The boys' schools are almost without exception State institutions; the majority of the girls' schools, on the contrary, are in private hands: all are under

the supervision of the Provincial School Board and the Ministry of Education. At the conclusion of the seminary course the first examination takes place. A rather long essay on a religious subject is one of the requirements. Candidates not trained in normal schools may present themselves for examination provided they have reached the age of twenty. After the lapse of not less than two and not more than five years the young teachers are admitted to the second examination, which covers the same ground as the first, but more attention is paid to practical pedagogics. If they pass this examination successfully they acquire the right to be definitely appointed and are qualified for the positions of rectors and head teachers.

The following table shows the number of State normal schools, pupils, teachers in Prussia in 1906:

BOYS' NORMAL SCHOOLS.

Kind.	*No. of schools.*	*Teachers.*	*Pupils.*
CATHOLIC . .	50	375	4,319
PROTESTANT .	99	722	8,833
JEWISH . . .	4	—	—
DUAL CONFESS.	4	(Included in 1 and 2.)	

GIRLS' NORMAL SCHOOLS.

Kind.	*No. of schools.*	*Teachers.*	*Pupils.*
CATHOLIC . .	9	45	873
PROTESTANT .	7	52	686
DUAL CONFESS.	2	(Included in one and two)	

In 1907 there were 2210 Catholic pupils and 3848 Protestant pupils in the 76 State Preparatory schools; 3594 Catholic and 8019 Protestant pupils in the 135 private Preparatory schools; 310 Catholic and 709 Protestant pupils followed special seminary courses, and 1411 Catholic and 1700 Protestant

pupils special preparatory courses. In all Germany there were 214 State normal schools for boys and 34 for girls.

Every Catholic normal school whose rector is not a priest has a spiritual director who is at the same time teacher of religion. Up to 1817 the arch-priest (Catholic) and superintendents (Protestant) were alone authorized to examine the candidates for the teaching office. The "Instructions" of 1817 transferred this right to the Provincial School Board, but a commissary of the Bishop and the Consistory must be present at the examinations. They examine the candidates in religion and confer on them the so-called *missio canonica*, or the right to teach religion in the schools. Teachers of religion only—catechists—are not subject to Government examination. Jewish candidates are exempt from the examination in religion.

So much for the training of the teacher. The next question to be considered is his appointment. The educational law of 1906 has settled this for the time being at least. Public school teachers are divided into two classes, simple teachers and teachers with managing powers (rectors,[19] head teachers, etc.). Simple teachers are selected by the vote of the local school trustees. School districts in which twenty-five or more teachers are employed are perfectly free in regard to the choice of persons; smaller districts must choose one of three candidates proposed by the Government School Board. In either case the election must be ratified by the school inspection authorities, who are alone competent to issue letters of appointment. However, if a church function, as that of sacristan or organist, is joined to the teaching office, the Inspection Board must communicate with the ecclesiastical authorities and come to an understanding with them before naming candidates or issuing letters of appointment.

Teachers with managing powers are directly appointed by the Inspection Board, but only after the local school trustees have been heard. Every religious body has a right to be represented on the local school boards and, in fact, there is scarcely a city school board in Prussia on which there is not a Catholic priest, a Protestant minister, and a Jewish rabbi.

[19] School principals.

The Kulturkampf Law of 31 May, 1875, excluded the religious orders of men and women from the schoolrooms of Prussia. In 1887 an exception was made in favor of the religious orders of women occupied with the higher education of girls. In 1906, 65,700 Protestant, 34,965 Catholic, and 386 Jewish teachers were employed in the elementary schools of Prussia; 85.61 % of these were men teachers, 14.39 % women teachers.

V. School Inspection.

In theory the State has always recognized the right and even the duty of the Church to coöperate with it in the education of youth. "May the school respect and honor the Church," William II said to the educators who met in Berlin under his auspices on 17 December, 1890; "and may the Church assist the school in the discharge of its duties; together we will be able to train the growing generation up to the responsibilities of modern citizenship." Now the State has its own way of interpreting the rights of the Church, and it will be interesting to know just to what extent it allows her to coöperate in the supervision of the school.

Apart from superintending the religious instruction the Church *as such* has nothing to do with school governance. The inspection organs, local, district and provincial, are appointed by the State. The lower inspection offices are still for the most part in the hands of the clergy who in this capacity act as mandatories of the State. Freethinkers, Liberals, and Socialists are raising more and more objections to this system, claiming that it is unscientific, derogatory to the dignity of the teaching body, etc., and that specialists should be called upon to undertake this work. Although it is evident that hostility to the Church is at the back of all this clamor, the State has yielded to it in so far as to oust the clerical inspectors wherever it can be conveniently done without too much damage to the Government pocket-book.[20] Of the 1250 district school inspectors about 900 are clergymen, mostly Protestant, as the Kulturkampf systematically eliminated the Catholic priests from these offices. Of the 324 lay

[20] Brüggemeier, *Der Kampf gegen die geistliche Schulaufsicht*, passim.

inspectors 182 are Protestant and 142 Catholic. Of the 44 members of the Provincial School Boards 33 are Protestant and 11 (25%) Catholic; of the 80 members of the Government School Boards 56 are Protestant and 24 Catholic.

A word about the province of each of these inspection authorities. The Government and Provincial School Boards and the Ministry of Education, in the order named, approve the plans for new school buildings, the school statutes, the programmes of studies and the *text-books*. In regard to the approbation of text-books of religious instruction—Catechisms, Bible Histories, etc.—the ecclesiastical authorities have the first and last word. As for the other text-books, the Catholic Church has been discriminated against, for while the Ordinance of 1835 by virtue of which no text-book whatever can be introduced into the Protestant schools without the approval of the General Synod and the Provincial Consistories, is still in force, no such legislation exists for the Catholic schools. Practically, however, except during the Falk regime, both denominations have been treated in this respect with more or less impartiality. The text-books at present used in the Catholic schools are, as far as I have been able to ascertain, unobjectionable from every point of view. The same cannot be said of those used in the Protestant schools: the *furor protestanticus*, as the Catholic press has repeatedly pointed out, is but too often in evidence in the catechisms, histories, and readers.

School discipline is in the first instance in the hands of the teacher. If he fails to do his part, it is the duty and the right of the local inspector and the parents or guardians of the children to interfere, but the teacher may appeal to the higher authorities, even to the Ministry of Education. Out of school hours the teacher has no disciplinary power over the child: he may and ought to admonish it when at fault, but he dare not punish it. That is the privilege of the parents, the pastor, and the judge of the Childrens' Court.

The *school age* in Prussia as well as in the other German States is roughly from six to fourteen, or rather it begins at six, and whether it ends with fourteen depends on the progress the child has made, of which the local school inspector and the teacher are the judges, the former alone having the right to issue graduating certificates. If the local inspector is not

at the same time parish priest, the latter must be consulted, as he alone is competent to pass judgment on the pupil's proficiency in religion.

VI. Religious Instruction.[21]

Religion stands at the head of every Prussian programme of studies. Every Prussian child, no matter what the faith or unfaith of its parents may be, must receive religious instruction of some positive kind. All the legislative enactments relative to religious instruction in the national schools distinguish between prescribed, or official, and unofficial, or ecclesiastical instruction. Official instruction is that imparted at specified times under the supervision of the State by teachers appointed or approved by the State. For Catholic schools it embraces the teachings of the Church as laid down in the diocesan Catechisms, Bible History, the Sunday Gospels, the Church Hymns, and the common prayers; for Protestant schools, the Lutheran Catechism, Sacred History, Bible Reading, Sunday Gospels, Sacred Songs, and the usual prayers.[22]

The official religious instruction is, as a rule, given by the teacher, who, as we have seen, is carefully prepared for the discharge of this important duty during his or her seminary course and twice examined before a commissary of the ecclesiastical authorities; but in many places the custom prevails of dividing the work between the teacher and the pastor or his assistants.

The State leaves the direction (Leitung) of the religious instruction to the various religious bodies and their heads, the local pastors. The pastor has the right to assist at the lessons of the teacher, to put questions to the children in order to see what progress they have made; to correct the teacher (but never in the presence of the children), to lodge complaints against him for misconduct, and to determine the note for religion on the school testimonials. The State looks to its own interests by empowering its representatives to enter the school

[21] Schulfreund, *Der Religionsunterricht in den Preussischen Volksschulen*, pp. 7 ff.

[22] The children of dissenters are not required to attend the religious instruction given in the schools, but they must give guarantees that they are instructed privately in their own tenets.

at any time, with or without previous notice, to assure themselves that religion is not made use of to foster ideas subversive of law and order, etc.

Reckoning by the week, the hours devoted to religious instruction are: In the lowest class, four hours; in the middle class, five hours; in the upper class, five hours, or about fifteen per cent of the entire school-time.

In the middle and upper classes, in addition to this official religious instruction, the State puts at the disposal of the church two hours a week of the prescribed school-time all the year round to ground the children more deeply in the truths of religion, and two additional hours a week for three or four months to prepare them for the reception of the Sacraments. In the Catholic schools this extra instruction is called "Beicht oder Kommunion Unterricht," in Protestant schools, "Katechumenen oder Konfirmanden Unterricht." It is entirely in the hands of the ecclesiastical authorities. Whether it is given or not, what its subject-matter is, how it is imparted or by whom, are matters of indifference to the State. However, as the Protestant Church is the established church of Prussia and the king its *summus episcopus*, a representative of the Minister of Worship can at any time assist at the instructions given in the Protestant schools, and even "try his hand" himself if he thinks fit.

A champion of the American public-school system may ask: "How is it possible to devote so many hours a week to religious instruction without prejudice to the secular branches?" I could answer him with another question: "Are the American public-school children without religious instruction better trained in the secular branches than the German public-school children with religious instruction?" But I prefer to let the following table give the required explanation. The total school-time[23] is divided as follows between the various branches of study:

[23] The school hours in Prussia are 8-12 A. M. and 2-4 P. M., with two half-holidays a week.

In a Prussian City. (Excl. of the unofficial Religious Instruction.)		*In New York City.*	
Religion	15.8%	Religion	0.0%
Arithmetic	16.6%	Arithmetic	11.0%
German	29.8%	English	26.7%
Penmanship	4.5%	Penmanship	4.8%
Drawing, Handiwork, Domestic Science	9.3%	Drawing, Handiwork, Sewing, Domestic Science	11.1%
Geography	5.0%	Geography	3.6%
History	4.0%	History	3.6%
Natural History	4.5%	Natural History	5.0%
Singing	6.0%	Music	4.0%
Gymnastics	4.5%	Gymnastics	8.8%
Elective Studies	0.0%	Elective Studies	1.7%
Free Study Time	0.0%	Free Study Time	14.7%
Opening Exercises	0.0%	Opening Exercises	5.0%[24]

A Prussian school thus devotes one-sixth of the school-time to religion, and a New York school gives up the same amount of time to free study. Free study may have its advantages, but these certainly cannot make up for the lack of religious training.

In 1906 official religious instruction was given (a) by priests to 1,095,462 Catholic children in 5,636 Catholic schools; by priests to 30,313 Catholic children in 93 Dual Confessional schools; (b) by special teachers to 43,220 Catholic children in 2,108 Protestant schools; by special teachers to 872 Catholic children in 78 Dual Confessional schools.

21,926 Catholic children in 6,640 Protestant, and 4,497 Protestant children in 2,034 Catholic schools were without regular religious instruction.

Before leaving the question of religious instruction, a word must be said about the *attendance at divine service.* Up to 1875 this matter was left entirely to the decision of the competent ecclesiastical authorities, the State contenting itself with obliging the teachers to be on duty whenever the children attended religious services in a body. At present all school children of the middle and upper classes are obliged to assist at Mass or the Protestant substitute on two weekdays, and the teachers must be on hand to keep order and conduct their charges to the schoolrooms at the end of the service, which is not supposed to last longer than half an hour. The attendance at Mass, etc., on Sundays and Holidays of obligation is

[24] Kuypers, *Volksschule,* etc., *in den Ver. Staaten,* p. 101.

not regulated by law; but where the children have always been accustomed to assist in a body, the teachers are obliged to be in charge.[25]

There are no legislative enactments concerning the *language* to be used in teaching religion, but the Prussian courts and even the supreme court of the Empire have admitted the legality of the Ministerial Decrees of 1872 and 1888 by which the use of the non-German tongues—Polish, Lettish or Danish[26]—is restricted or partially abolished. In East and West Prussia instruction in religion and singing is given in the mother-tongue of the non-German children of the lower classes; in the middle and upper classes the non-German languages may be used only exceptionally to give catechetical explanations.

Although the scope of this article does not call for a comparison of the respective school-systems of Germany and the United States, I may be allowed, in view of the importance of the subject, to make a slight digression in this direction.

Not only from the moral and religious, but even from the political and industrial standpoint the denominational school must be given the palm over its rivals. This is the verdict of a political economist of international reputation. In his monumental work *Industrial Efficiency*, Arthur Shadwell takes occasion to compare the educational systems of Germany, England, and America. The American public school, he says,[27] is essentially a gate to knowledge with the discipline of routine thrown in. The whole ethical side of education is left to the home and the Church, or it is assumed that it is, as a matter of course, bound up with the acquisition of knowledge. The programme of studies is much the same as elsewhere; remarkable, however, is the fact that patriotism and temperance are inculcated, but not religion.

The gradual dropping of religion out of the curriculum, he continues, is a significant feature. It is claimed that in this way religious dissensions are eliminated, and the claim can be readily allowed. There is no religious question, and no

[25] Minis. Decrees of March 17, 1890, and Jan. 27, 1892.

[26] There are special regulations for the use of French in Alsace-Lorraine.

[27] I quote from the German translation—*Heymann*, Berlin, 1908.

religion either, in the public schools. Dogmatical instruction according to the tenets of a definite creed was abandoned in order to put an end to the quarrels of the various denominations. It is easy to rid the world of religious differences if you rid it of religion.

The moral fruits of the American school system furnish much food for serious thought, according to Mr. Shadwell. It would be indiscreet on the part of a stranger, he says, to quote all the exhaustive and often disparaging criticisms of American education; but he cannot pass over the declarations of such men as President Eliot of Harvard, President Harper of Chicago, President Stanley Hall of Clark. They are thinking, experienced men, who have the greatest faith in the American school and the future of the country. They do not air theoretical views, but point to facts, to the increase of lawlessness, of excesses of all kinds, of juvenile crimes, to the preponderance of divorce, the predilection for trashy literture, unwholesome and immoral amusement, to the lack of reverence and the failure of the churches. These and like symptoms of the unhealthy moral condition of the population fill them with anxiety. Is a method of training that rejects all morality based on authority altogether innocent of this condition of things? There is something fundamentally true, says President Harper in a tone of suppressed regret, in the German system which admits religion into the school curriculum from the very beginning. To this must be ascribed the striking absence of corruption in public life—an indispensable preliminary condition for the healthy discharge of administrative duties.

The Germans, continues Mr. Shadwell, have come to the conclusion that morality cannot be taught without religion, and that religious instruction must be dogmatical in order to be effectual. Just as the Germans have known how to preserve the classical element in their higher schools, keeping up, at the same time, with the highest developments of the natural sciences and the other branches of knowledge, they have also known how to build up their comprehensive system of public-school teaching on the ancient foundations of the formation of character and morality. They have not thrown away the old for the new, but combined both organically. The pre-

servation of systematic religious instruction is of the highest importance to the well-being of the nation and not least of all to its industrial efficiency. To this is due the German's sense of duty and consciousness of responsibility, his law-abiding disposition, his constant perseverance, his self-control and his holding fast to higher ideals than those of materialism and social-democracy.

Thus far Mr. Shadwell and his words deserve the most careful consideration. It is gratifying to note that the number of those who deplore the exclusion of religion from the school is daily increasing in the United States. It is a promise of the dawn of better days. Thus, Judge Grosscup, of the United States Circuit Court, said in a recent interview:[28] "The consequence of the ardent desire for neutrality as between the various denominations is that the Government is actually taking a stand against religion, or at least that is how it works out in the end. The result of the *unfortunate situation* is that at an age when children are having their character and mentality made up they are not given any of the benefit of religion. The rising generation is thus losing religious training at the time it is most needed. Some method should be found by which religious instruction will be a part of the school system."

Some method *must* be found, and in "the land of unlimited possibilities" a method of some kind *will* no doubt be found sooner or later, to check the nation in its progress toward religious indifference. Judge Grosscup seems to be somewhat surprised that the State has taken a stand against religion. Yet what else could it do? "Education," said Windthorst in the Prussian Chamber in 1872, "is impossible without religion; it must be permeated by the principles of religion. If the Church is thrown out of the school, who will then undertake the teaching of religion? A State which, from its very nature, has neither the qualification nor the organs to impart religious instruction, becomes, if it evicts the Church, a downright Godless, heathen State." In these words the great statesman indicates the remedy for the "unfortunate situation" in the United States—the Church must be given back

[28] *America*, Vol. II, p. 179.

her legitimate influence over the school. And how may this be done under existing conditions? The first step would be to put the existing private denominational schools on a par with the public schools by giving them a fair proportion of the school tax. In States and Territories in process of development the school tax could be divided amongst the various denominations each of which would then establish its own schools under the general supervision of the Government.

The much-discussed question of teaching religion in the already existing non-denominational public schools could, perhaps, be solved in the following way. Let the educational authorities set aside three or four hours a week of the prescribed school-time (the first hour of the school day would be the most convenient), during which all the children whose parents desire it will be required to attend religious instruction in their respective churches or meeting-houses or in other places provided for the purpose, if it is not advisable to use the school-building for this purpose. Children whose parents object to their attending religious instruction must be required to spend the time thus at their disposal in private study under the supervision of a teacher. Religious instruction must be officially recognized as a part of the programme of studies; the notes given by the teacher of religion must be entered in the regular reports, and no child must be promoted or graduated unless it has made satisfactory progress in religion.

The various Protestant denominations would, I have no doubt, welcome these innovations as they are the greatest losers by the present system.

Those who take an interest in the all-important subject of the education of the future rulers of our country—and who does not?—may pursue for themselves the thoughts suggested in this imperfect sketch of the educational system on which the mighty fabric of the German Empire has been reared.

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ARCHITECTURE AND THE CHURCH IN THE UNITED STATES.

DID Ruskin, perhaps, when he called the sculptured façade of that most splendid of French Cathedrals, "The Bible of Amiens", understand he was indulging in no idle figure of speech, but was expressing a basic principle of all true architecture? If theology is the scientific statement of religion, if liturgy is the devotional embodiment of the same reality, ecclesiastical architecture is the esthetic presentment of the same eternal entity under the guise of form and line. Until we have thoroughly assimilated the primary truth that art is a result not a product, the result of beautiful ideas, of beautiful modes of life, of a beautiful environment, we shall go on multiplying the unpardonable sin—the source of most of our vices as well as our vagaries in architecture—of differentiating between a building and its architecture. As well distinguish between a man and his personality. Any work of architecture, worthy of the name, is the logical expression of certain ideas and not a fortuitous foundation to supply certain physical needs to which later on are applied the arts of decoration. The mechanical art of building can devise walls and a roof for any or all of these purposes. But no amount of adscititious ornament, no subsequent adornment of this structure, neither painting nor sculpture nor Renaissance motif nor Gothic tracery, however skilfully each or all of these decorative features are distributed to hide the inherent nakedness of the structure, can make of a work of this kind anything but what it honestly is, a product of mechanical art. The accepted working theory, that the sole function of architecture is to make buildings ornamental and that architecture as such has nothing to do with ideas, has led to the modern babel of confusion, where architecture is a dead language and where style succeeds style with the inane regularity of a popular mode in hats.

The purpose of this paper is not an excursion into the philosophical fields of architecture, but the very immediate and practical one of making it a plea for better church architecture, by showing the intimate dependence of architecture on the ideas of religion. A priest confronted with the problem of a new church—I have in view the priests of the middle

West—is concerned with but one question, how to get a church big enough to house his people for a definite sum of money. Of course he wants "the falderals that make the thing beautiful"; but the dominant idea in his mind is a structure to satisfy certain physical needs. Accordingly he consults an architect, perhaps "the architect of the Diocese", and from that moment until the day of the dedication the fate of that church is absolutely in the hands of this architect. But "Father", perhaps, has some vague ideas and some positive preferences for certain features in a church, or, more tragical still, perhaps "Father" has a "nice taste" in architecture, formed on tourist visits to the Continental churches, and wants "a grand church" in Italian Renaissance or French Gothic. No matter what he wants the architect will undertake the commission, because the last thing "Father" will ask for and the only thing the architect cannot give him is architecture. How else will you explain the monstrosities in stone and stucco that shamefully confess their sins of omission and commission to any man who has eyes in his head. It is not an abstract question of taste; any man with brains and a rudimentary sense of the beautiful and a living faith in God has only to look upon the churches of modern commercialism and then upon the temples built to God by some unknown artisans of the thirteenth or fourteenth centuries to realize the unbridgeable gulf that separates the work of the one period from the other.

We have been told with tiresome reiteration that the Church is the nursing mother of the arts, that she is the patron of the beautiful in all its manifestations. Unless we are content with the glory of a day that is done, we will look in vain to-day for a verification of this proud boast. Nowhere is her influence felt to-day in painting, in sculpture, or in architecture, and we will look in vain for the Church's patronage of these arts. She has created no great religious painter in our times; she has inspired no Christian sculptor; she has created no school of consistent ecclesiastical architecture. The Church has not only been *particeps criminis* by her silent acceptance of the vagaries and the fads of architecture, but she has lent her approbation and her practice to every newly discovered style of architecture, until she has become archi-

tecturally the echo of the artificial life about her and not as she was once, the mirror of the beauty of God.

Art no less than literature is the measure of civilization: for all art and all literature are the expression of the mental, moral, and religious temper of the times in which they are born. We cannot repeat the miracles in stone of the thirteenth century, because the conditions that created those enduring monuments of a people's faith have past away. If secular architecture to-day is fantastic and full of conceits, without dignity and without consistency, it could not well be otherwise. It faithfully reflects the triviality of fashion and the changing forms of the life about us. But Catholic faith and tradition are unchanging and unchanged: the same lofty ideas of religion and of life that underpinned the medieval cathedrals are all alive to-day and if we cannot slavishly reproduce these forms in which their religious emotions and imaginations embodied themselves, we can revive the spirit and the method of their work. If ever the Catholic Church is to dominate again the world-movement in art, if ever again she is to fire the imaginations and evoke the hearts of the creative artists in painting, sculpture, and architecture, to depict her way of life and love, the movement will have to take its rise among a people who demand the highest standards of art for the symbols of their faith.

The fallacy that every man knows what is beautiful, and therefore knows a genuine bit of work when he sees it, is lamentably born out by the villanous "styles" that obtain to-day. As long as irresponsible nobodies can take it upon themselves to deliver a judgment as to what is fine and fit in architecture, so long will we labor under the weight of our present enormities. The secret of the degeneracy of Catholic art and architecture is in no unappreciable measure traceable to the lack of a common standard of beauty, the want of a classic example of what to do, here and now. Expert knowledge is recognized as an antecedent requisite for an opinion on scientific or professional subjects: why should the science of the beautiful be the common property of the man in the street? Not everybody knows what is beautiful any more than everybody knows what is scientific.

The present delirium for variety, the passion for all pos-

sible and impossible styles of all the periods is, perchance, the most patent evidence that neither priests nor architects have intelligently grasped the basic principle of their art. Architecture is the fine art by which ideas are expressed in a structure. Now, of all the various historical styles of architecture that have been used at one time or another to build a shrine for the glory of God and the celebration of the Christian Mysteries, but one of these styles owes its origin and its perfection to the Christian Church. No style of architecture is truly Christian but the Gothic. The Grecian, the Roman, the Norman, as well as the Renaissance, have all been marshaled into the service of the Christian Church. But each of these types of "ideas expressed in a structure," beautiful and perfect as it may be in itself, is the creation of Greek or Roman civilization: modes of thought, of feeling, and of morality that have had their day. Whatever stimulus the intellectual sciences may have received from the Renaissance, certain it is the art product of this period is a very uneven creation; for the spirit at work was not an original impetus, but depended for its inspiration on the drained wells of Greek and Roman life. Of a certainty, all true critics recognize that beneath Greek and Roman and Renaissance architecture lies a body of eternal laws that are sound and true: these same laws are the basis of Christian architecture, which however has developed certain forms beautiful and exclusively Christian for the expression of the Christian religion. The Greek and Roman and the Renaissance styles are no more fit for the service of the Catholic Church than would be the ritual and the trappings of Venus or Jupiter Olympus. The Gothic style is the Christian style of architecture, because the Gothic is the beautiful and legitimate child of the Catholic Church.

When the Church was disrupted by the great struggle of the sixteenth century, known as the Reformation, architecture as an art in the service of religion perished in the fray, perished not because it was an outworn thing come to a timely end, but because it was done to death in most brutal and untimely fashion. This is one of the glories of the reign of Henry VIII. From the year 1540 until the middle of the nineteenth century, Christian architecture was a lost art in

England. I speak of England advisedly, for as England is the classical land of the parish church, we will find in English Gothic the style most adapted for our American environment. From the suppression of the monasteries in the reign of Henry VIII, who destroyed in England the best specimens of the Gothic, monuments that topped the churches of Rheims and Amiens, down until the beginning of the Victorian Era, the history of the art of ecclesiastical architecture is a sorry tale.

Synchronous with Sir Walter Scott's discovery of the romantic glory of Old England, the Tractarians' revelation that England was once a Catholic country with a national life and tradition at once virile and Catholic, the elder Pugin began his crusade for the restoration of the Christian style of architecture. Scott no less than Newman was a Goth, and so were William Morris and Rosetti, Ruskin, and the whole Pre-Raphaelite movement. Pugin did for architecture what these men did for painting and poetry: he was the leader of the counter-Reformation in ecclesiastical art that gave back to England her national Christian architecture. The younger Pugin, the first Gilbert Scott, Street, and others, saw only archeological possibilities, but when Bodley came this puling infant of the Gothic revival was weaned from the infant food of imitation and he began its early training with the elementary principle, that to make Gothic a living vital thing, we must take it up where it was dropped in 1537. No puerile copy of a past performance, no duplication of Gothic motif, would answer the demand. He saw the underlying laws of the Christian style that run changelessly through all Gothic work from the thirteenth century until the end of time; he saw that if ever, Lazarus-like, Gothic was to come forth from the tomb, it would do so only at the call of a living master's command, a master who bade his artisans work in the spirit and method of their medieval brethren, with a joy in their work, a passion for perfection, and a seriousness of purpose that were all enkindled at the fire of a sane and manly religious faith.

The Gothic revival in England has obviously passed the experimental stage; inevitably there were certain failures to start with, but the conviction emerges that the Gothic has

undisputed possession of the field of ecclesiastical architecture, and drawing their inspiration from the three Gothic periods, the thirteenth, the fourteenth, and the fifteenth century, the new Goths will assuredly produce work that will meet the highest standards of art. Here in America we early caught the echo of the English Renaissance: Upjohn, Renwick, and Congdon were the pioneer prophets of the Pugin movement and the authors of the first Gothic attempts on our shores. They had many followers and some of them men of no mean caliber, like Potter, Sturgis, and Eidlitz, who succeeded in making no lasting impression on the art of their day. Probably the one original architectural genius and certainly the most independent, America has so far produced, Richardson, the creator of Trinity Church, Boston, did more to hold back the Gothic advance in America than any other man or men. Richardson left a name and a monument, but no school. He worked in the style that is out of touch with our race and our times, alien to our ethical and religious aspirations, and what in his hands had been the plastic instrument of his genius, in the hands of his imitators became the *ignis fatuus* that led them into the marshes of the Romanesque and left them there to perish amid the wreck of "random ashlar, vast voussoirs and cavernous reveals." But the later crusade for the rescue of the "holy places in architecture", preached in England by such men as Bodley and Sedding, had found a faithful following in America, and when Mr. Vaughn, an accredited master of the Gothic, came to us he found a soil prepared.

Championed by no school, and tracing their Gothic gospel and tradition to no single source of inspiration, there arose in America in the last decade of the nineteenth century a body of splendid Goths who are neither effeminate imitators of a dead past nor bloodless archeologists, but a body of virile-minded men who have surprised the secret of the old masters like William of Wykhum, because love and faith and enthusiasm are the feeders of their activity. They have certain common working principles and the first of these is the principle that underlies all genuine work, ancient, medieval, or modern, the principle that the laws of proportion, composition, organic relation, and development are fundamental. Their

second principle is that archeology is not to be confounded with architecture, imitation with design: that architecture is a language no less than poetry and music, and all talk of a style is buncombe unless it embodies construction, function, and contemporary ideas, uses honest materials and is intrinsically beautiful; that whatever elements of pure beauty (and they are many) Greek, Roman and early Renaissance architecture may possess, they are a negligible quanity in comparison with that unique standard of beauty evolved by a thousand years of Catholic civilization, from 600 to 1600; the Gothic in fact, possessing not only the whole body of classical tradition of proportion, composition, and development, but details, mouldings, carvings, immeasurably superior; that we are akin in ethnic blood and Christian faith and feeling to the racial style that was developed by Christian influences, and as we are Christian and Catholic we must consistently reject the Classic and the neo-paganism of the Renaissance and return to the one true style of Christian architecture.

The contribution of the Catholic Church to this present new birth of Catholic art is almost nil. Not only have we, to our shame, almost no Catholic names amongst this body of young Goths, but in spite of the object-lesson of good work about us, we go on multiplying our lame performances of the past. There was a time when missionary conditions might have extenuated our crimes in art and architecture, but we can hide no longer behind the pillar of poverty. Our present condition is attributable to two causes: first, a woeful ignorance of the legitimate place and prime importance of art and architecture in the spiritual life of the Church; and secondly, a no less intense and no less criminal blindness to the canons of beauty and the standards of ecclesiastical art. To many worthy prelates and devoted pastors the whole subject of art, of beauty, of architecture, is a purely academic one of no particular moment, and certainly of no tangible assistance in the business of spiritualizing the sons and saving the souls of men; an interest purely artificial and unreal, like the plea for Gothic vestments, a pardonable pursuit for the dilettante chaplain in the Catholic Church, or a live question for the High-Church rector of an Episcopalian parish who has more questions to answer than souls to save, but no vital concern for a workaday priest in the Church of God.

Here and there, where the light has begun to shine in dark places, a priest is found who wants to get away from the paganism and the profanity, the commercialism all about him, to enshrine in a beautiful building the glory of God. He has heard something of the mooted question of style and knows in some vague and ill-defined way that the Gothic style is associated with Catholicism and decides on a Gothic church. He has looked perhaps with awe upon the church at Amiens; stood in rapturous attention before the portals of Rheims, or felt his very heart leap up when he first beheld the splendor and the glory of Notre Dame de Paris. These vivid first impressions of true architectural beauty are ineffaceable. Here is a man with a passion for beauty, but sure to be the victim of his "own art" and the dupe of his architect, who for a definite sum is prepared to build a miniature Notre Dame with nave and transepts, towers and turrets. If he knew the elements of his art he would surely know nothing is admitted into a Gothic church that cannot pass the test of honesty and sincerity. The stone vaulting of a French or German Gothic structure is beyond the resources of any but the richest congregations; to vault a church of this type with lath and plaster is not only a crime against art, it is a blasphemy against God. If only priest and architect could be made to see that the laws of morality are supreme in the domain of architecture no less than in the field of conduct, we would see the last of lath and plaster vaults, of jig-saw ornaments and stucco sculpture. Again, many priests and parish building-committees are deterred from the Gothic and its masters, because they are involved in the fiction that only big churches can be built in this style and in any case only a fabulous command of money could build a "Cram Church". Unless the patent stupidity of this double fallacy is everywhere openly proclaimed, we can look for no "second spring" of Catholic art in these parts. For the principles involved in raising the country chapel are the same as those used in building the vast cathedral pile, and relatively the same demands are made. To build honestly and to build beautifully is not as cheap a proceeding as some others; but on the other hand it is not so extravagantly expensive as is commonly supposed. Priests will employ inferior architects, adhere to a weak and incoherent plan be-

cause they are in mortal terror of extravagance. The commercial ecclesiastical architect (and his name is legion) has no stupid prepossessions about honest materials, no silly enthusiasms about the correctness of a moulding, no rigid adherence to his own ideas, because he has but one purpose in life, to make money, and he makes it. Such a man is not an artist; he is a charlatan, for he is masquerading in the guise of an architect and his criminal malpractice has bastardized the art of the Catholic Church in the United States, not only in the past but apparently he is to claim a free field for his future operations. On his abortive attempts at architecture the taste of our priests and of our people has been formed. The only hope for an art at once Catholic, vital, and florescent is in the growing appreciation of the laity for better things.

There are certain definite dogmas that underlie the whole idea of church building. Dogmas I have made bold to call them, because while tastes change and styles multiply, whilst it is conceivable that with new materials and under changed and changing conditions an essentially new kind of church architecture might possibly arise, these definite principles of the art of architecture will always and everywhere and by all architects be accepted as the only possible basis on which to build a chapel or rear a cathedral.

To begin with, a church is a building set apart from every other building; it is the "domus Dei", the place where the glory of God dwelleth corporally. Every detail must be wrought in this image and all parts must be fit and fine, for a whole can be no better than its parts, and God must be served only with the best. The great Continental churches are intelligible on no other theory. Men gave in those days their best because it was for God, and whether the prince gave his treasures or the peasant the labor of his good right-arm, all gave in the spirit of love and faith and deep thankfulness, for were they not building a temple to the living God? Only when we moderns come to build in the spirit of these medievalists, in the spirit and not in the letter, shall we build beautifully and truthfully. Then we will recognize that in the house of the God of truth all sham and veneer, all imitation and make-believe, all fake-forms like plaster vaults and stucco

pillars, all lies like imitation marble and papier-maché saints, are crimes and blasphemies; that if we cannot duplicate the churches and the abbeys of the Middle Ages, we can at least build honestly, with no modern trick or trade to mar our purpose, buildings that will witness to our faith in God and our generosity in his service.

Again, the church is the sanctuary where the Eucharistic Sacrifice is daily consummated and where the divine life is communicated to the souls of men. All centres about the altar and tabernacle; and the various parts of the building all lead up and contribute to the sanctuary, which culminates in the altar. Here all the riches of art and nature are lavished to make it a seemly dwelling for the Eucharistic Christ; here painting, sculpture, and embroidery are found in their finest flower; here gold and silver and bronze and precious stones are fittingly employed to enrich the tabernacle of God; not a riot and a jumble and a street-window display, but all subordinated to, and participating in, the idea that the altar is the heart of the church and the centre of honor.

The third article of our architectural creed is this: the church is the place where the ministry of art finds its fullest and most legitimate satisfaction; for only crude and closet philosophers will dispute the right or the fact that art is a most potent factor in the satisfaction of religious emotions. Strip a church of the adjuncts of art, denude and deflower it as the Calvinists did with the Church of St. Peter at Geneva, and you will have dried up the fountains of devotion. Spartan simplicity and meeting-house freedom from the glamor and the superstition of art have proved again, if any proof were needed, the place and the function of art in religion; those whitewashed witnesses to the worship in spirit and in truth survive in our day as melancholy specimens of a past generation and as archeological monuments to a dead and departed faith. Art is indeed the handmaid of religion, for only through art in all its varied manifestations, through the power of color and form, light and shade, tone and harmony, can religion find its adequate externalization. Only through the mystery and the beauty, the magic and the romance of art, can men's souls be uplifted to the vision of heavenly things. Men are most easily lifted out of the slough of sin and self-

ishness into the presence of God when they are surrounded by the symbols of their faith; when the very light becomes golden, struck down through storied window; when their imagination soars in the dim shadows of those mysterious piers with their sweeping arches and dim vaults over-head; where the eye is always arrested by some sculptured saint or painted picture of the realms of God; where the fancy and the senses are permeated with "the lingering odor of incense and the still atmosphere of praise and prayer". The religious emotions of men have always as readily found utterance in these symbols of art as the rational emotions in poetry. The plea for art and beauty in the building of a church, for better vestments and nobler sculpture, for more religious music, in a word for all the wealth that art has created in the service of religion, is not the plea of a party or the plan of a coterie, the silly seriousness of many Marthas, but the plea and the purpose of all good men who seek to carry out the program of the present Pontiff, to restore all things to Christ.

The ancient monastic orders of the Church have all been heirs to the Gothic tradition of Christian art. Up until the revolt of the sixteenth century the great abbey churches for artistic wealth and beauty took rank with the big cathedrals, and the monasteries of Christian Europe were the ateliers of the arts and crafts, no less than the schools of learning. The older Orders, like the Benedictine, have not only contributed to the art product of the world, with their monuments, but they have carried on from age to age the tradition and the practice of art, a tradition never wholly lost in the practice of some of the Orders, even to this day, as witness such splendid achievements as the Collegio di San Anselmo at Rome, and Downside Abbey in England. But the religious Congregations contemporaneous with or following the Reformation, entered on the scene at a time when Christian art and architecture were buried beneath the debris of the revolt. The counter-Reformation eagerly accepted whatever the age offered in the way of the Renaissance or the Baroque, so long as the pagan parentage of both were cleverly concealed beneath a cloak of religious symbolism. The religious Congregations of post-Reformation days are the inheritors of no tradition of Christian art and their practices in painting, music, and archi-

tecture have begotten perverted standards of taste, standards that have been inspired by churches and monuments utterly wanting in Christian form and feeling, but markedly rococo and full of the vagary and variety of the period in which they were born. The Religious Orders in this country have *hic et nunc* an unprecedented opportunity for the founding of a great Catholic tradition in art that in value and in power is big with promise, if they can bring themselves to accept the service of art in the service of God.

The same principle, in its last analysis, is responsible for the condemnation of pagan architecture for a Christian Church, and the protest that is making against the atrocious forms and fabrics of our commercialized vestments and vessels. Of course where there is an *a priori* cocksureness that vestments, *et id genus omne*, have no participation in or connexion with the *sacre commercium* of saving souls, such pleas and papers as the present one are dismissed into the limbo of innocuous desuetude. In the estimation of "common sense", modernity and an itching craze for novelty are the patent explanation of these bootless battles of the clerical "unemployed". The inspissated pride and prejudice of such misrepresentation and opposition must be left to the slow but certain rise of the tide. Fortunately, reforms are usually in the hands of the young, who can afford to gather the wisdom of experience while they wait.

Now that we have passed the pioneer stage of our progress, when the mere struggle for existence is no longer like the wolf at the door, when all the resources of money, men, and culture are ours to command, there is no palliation for present conditions. We have worshipped so long in the city of dreadful night, until the riot and the confusion of our churches fall on atrophied senses. Ugliness is twin sister to vice; both are of so frightful a mien, the poet says, that to be hated they need only to be seen. Yet familiarity with the face of either is fatal: "we first endure, then pity, then embrace". If we would realize to what depths of artistic depravity we have sunk with our Munich statues, our rigaletto altars, our Barclay-street art emporium products, our windows from Germany, and our vestments from France, we have only to cross to England. No one who is not familiar with the English

Catholic churches can have any idea of their exquisite charm, their compelling distinction. Not merely the New Cathedral at Westminster, which challenges comparison with any church of modern times, nor the big churches like Birmingham Cathedral or St. George's, Southwark, but the smaller churches, like the church at Watford, Herts, by Bently, or St. John's at Bath, positively waylay one with their devotional charm and beauty. We have nothing in this country to compare with them. While we take just pride in the splendid pile of St. Patrick's, consecrated by real artistic reverence and thoroughness, while we regard St. Paul's, massive and solemn, as a worthy memorial to God; while we may find a few scattered churches, like St. Michael's in Brooklyn, the Cathedral in Pittsburg, the Holy Family in Latrobe, Pa., and some others, where one need not harden one's heart against outward impressions for duty's sake, still for the most part our churches neither glorify God by their material worth nor allure souls to the Eucharistic Christ by their charm. On the contrary, not a few of that large army of intellectual discontents who are hungry for the assurance of definite doctrine and the forms of spiritual beauty are turned away from our churches because of their pretentious ugliness, and the parlor-furniture atmosphere of our sanctuaries.

The Catholic Church in the United States is slandered by such gross misrepresentations; the beauty of her spirit and her teaching is wantonly disguised in the ugly trimmings of trade. We must be brought to see that beauty has a rightful place in the service of God and the salvation of souls; that beauty and art minister to the spiritual emotions of men. To regard the ministry of art as effeminate or the need of beauty as a negligible quantity, is to deny the place and the power the Catholic Church has always assigned to art in her long history; it is to ignore and set aside a primary principle of philosophy, that the soul is fed by the senses. The demand for better church architecture, for more beautiful appurtenances, is both timely and feasible; a demand, I take it, that should not be limited to big buildings or expensive plans. Our parish churches and our village chapels just because they are the one inspiring and uplifting agency in isolated communities must have their full and legitimate share in this new

Renaissance of Catholic art. Money has nothing to do with beauty or architecture. Says Ralph Adams Cram of Boston, "it costs not one cent more to build a fine church than a poor one. The best churches, architecturally, in America are precisely those that cost small sums of money; often it is the very lavishing of money on unnecessary and plebeian embellishment which spoil so many of them." Mr. Cram ought to know, for he is the first and the finest architect in America working in the style and the tradition of the school of William of Wykhum. There are others who have caught the same spirit of these old master builders, like John Comes of Pittsburg, and McGinnis, Walsh and Sullivan of Boston. Neither men nor means nor knowledge of what is good are denied us. We must command again all the resources of beauty, the arts of architecture, of painting, and of sculpture, to build churches that shall at once declare the glory of God and the faith of his servants, who bring together all the beautiful things of time and place to build a tabernacle worthy of God, whose impassioned beauty shall command the allegiance of the souls of men.

EDMUND C. RICHARDS.

Logan, Ohio.

Analecta.

ACTA PII PP. X.

Motu Proprio.

SACERDOTES ARNOLDUS HARRIS MATHEW, HERBERTUS IGNATIUS BEALE ET ARTHURUS GUILELMUS HOWARTH NOMINATIM EXCOMMUNICANTUR.

Gravi iamdiu scandalo, maximo animi moerore, vobis esse novimus sacerdotes HERBERTUM IGNATIUM BEALE et ARTHURUM GUILELMUM HOWARTH e clero Nottinghamensi qui, quae sua sunt non quae Iesu Christi quaerentes et aestu ambitionis abrepti, postquam penes acatholicos homines Episcopatus honore augeri non semel pertentaverint, eo temeritatis novissime progressi sunt ut, voti compotes facti, Episcopalem consecrationem se recepisse Nobis arroganter nunciarint. Nec eorum nuncii authenticum defuit testimonium; nam qui sacrilegi huius facinoris princeps auctor fuit, pseudo-episcopus quidam ARNOLDUS HARRIS MATHEW, litteris tumoris plenis ad Nos datis, illud plane confirmare veritus non est. Qui quidem insuper Archiepiscopi Anglo-Catholici Londinensis titulum sibi arrogare non dubitavit.

Ad vos igitur, primum, Dilecti Filii, de quorum religiosa et devota erga Nos voluntate semper et illustria testimonia excepimus, animum et sollicitudinem Nostram convertentes,

vehementer hortamur in Domino ut ab eorum fraudibus et insidiis sedulo caveatis.

Dein vero, ne muneri Nostro deesse videamur, Decessorum Nostrorum exemplis inhaerentes, praefatam consecrationem illegitimam, sacrilegam atque omnino contra huius Sanctae Sedis mandata Sacrorumque Canonum sanctionem factam edicimus.

Supra nominatos, demum, sacerdotes ARNOLDUM HARRIS MATHEW, HERBERTUM IGNATIUM BEALE et ARTHURUM GUILELMUM HOWARTH, ceterosque omnes qui nefario huic crimini operam, consilium, consensum praebuerunt, auctoritate Omnipotentis Dei, excommunicamus, anathematizamus atque ab Ecclesiae communione segregatos ac prorsus schismaticos habendos et a Catholicis universis et praesertim a vobis vitandos esse praecipimus et solemniter declaramus.

Quam acrem quidem sed omnino necessariam medicinam adhibentes, vos pariter, Dilecti Filii, adhortamur ut fervidas preces vestras Nostris adiiciatis, Deum obsecrantes ut hos infeliciter errantes ad Christi ovile et ad salutis portum misericorditer dignetur reducere.

Quod ut efficacius, Deo adiuvante, consequi possitis, Apostolicam benedictionem vobis ex animo impertimur.

Datum Romae apud S. Petrum sub annulo Piscatoris die xi Februarii MCMXI, Pontificatus Nostri anno octavo.

PIVS PAPA X.

Litterae Apostolicae.

I.

LEX ABSTINENTIAE RELAXATUR PRO SCOTIAE REGNI FIDELIBUS.

PIUS PP. X.

Ad perpetuam rei memoriam.—Benigna Mater Ecclesia, dum suis ipsius filiis abstinentias ac ieiunia proponit, quo aeternae gloriae vitam facilius consequantur, harum tamen legum onera, ne quando pro re ac tempore minus congruere videantur, minuit ac levat. Cum vero exploratum habeamus, Scotiae Regni fidelibus, utpote qui maxima ex parte operarii sint, et quotidie in arduis laboribus versentur, grave admodum

esse, duos continuos dies carnibus abstinere, Nos votis omnium illius regionis Antistitum, quae Venerabilis Frater Iacobus Augustinus Archiepiscopus S. Andreae et Edimburgensis, atque in eadem Scotia Metropolitanus, suo fulta Nobis detulit suffragio, benigne exceptis, abstinentiae normam libenti quidem animo relaxamus. Quare de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus ac singulis Scotiae Regni fidelibus Apostolica Auctoritate Nostra praesentium tenore perpetuo concedimus et largimur, ut Quadragesima exclusa, in Sabbatis quatuor anni temporum, et in iis Vigiliis, quae vel feriam sextam, vel alium abstinentiae diem immediate praecedant aut sequantur, carnibus vesci libere liciteque possint ac valeant. In contrarium facientibus non obstantibus quibuscumque. Decernentes praesentes Nostras Litteras firmas, validas atque efficaces semper existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in posterum spectabit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios vel delegatos iudicari et definiri debere, atque irritum esse et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter contigerit attentari.

Datum Romae, apud S. Petrum sub annulo Piscatoris die XXVII Ianuarii MCMXI, Pontificatus Nostri anno octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

II.

DE PROPOSITO FINE PRECUM OPERUMQUE PRO REDITU AD ECCLESIAE UNITATEM A SODALITATE PRINCIPE SULPICIANA ULTRA BRITANNIAM PROFERENDO.

PIUS PP. X.

Ad perpetuam rei memoriam. — Quoties animum subit cogitatio admotarum a Christo precum aeterno Patri, quae a Ioanne Apostolo referuntur in evangelio c. XVII, toties vehementer commovemur ac desiderio incendimur intuendae multitudinis credentium eo caritatis adductae ut iterum fiat *cor unum et anima una* (*Act. ap.* C. IV, 32). Haec fraterna coniunctio quam fuerit in votis divino Magistro, fusae primum

pro apostolis ab Eo preces plane declarant: *Pater sancte, serva eos in nomine tuo quos dedisti mihi ut sint unum sicut et nos.* Verum non in solo apostolorum coetu consistere, sed ad omnes Christi asseclas debere hanc unitatem proferri, adiecta mox verba satis ostendunt: *Non pro eis autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me, ut omnes unum sint sicut tu, pater, in me et ego in te, ut et ipsi in nobis unum sint; ut credat mundus quia tu me misisti.* Quam denique arcta debeat esse huiusmodi coniunctio, ignitis hisce significat verbis: *ego in eis et tu in me, ut sint consummati in unum.*

Haec Nobiscum reputantes, quibus, licet indignis, demandata cura est confirmandi fratres pascendique agnos et oves, incredibilem hausimus laetitiam, quum a supremo moderatore Sulpicianae Congregationis Parisiensis eodemque praeside sodalitatis principis precum piorumque operum pro Britanniae reditu ad Fidei unitatem, plane consentaneos votis Nostris vidimus exhiberi supplices libellos duorum Patrum Cardinalium ac plurium sacrorum antistitum, qui, utrique, Canadensi eucharistico coetui adfuissent. Hi enim flagitabant ut memorata sodalitas a sa. me. decessore Nostro Leone XIII, sub patrocinio Beatae Mariae Virginis perdolentis, instituta Parisiis ad S. Sulpicii, Litteris apostolicis *Compertum est* die XXII mensis Augusti anno MDCCCXCVII, propositum sibi finem latius proferret, ita ut, non modo Britannia, sed regiones omnes, quae cum hac essent eiusdem linguae societate coniunctae, communi earum precationum beneficio fruerentur.

Ad hanc precum conspirationem augendam, praeter ipsam rem per se maxime optabilem, haud mediocriter Nos impulerunt et inclinatae per hos dies voluntates in reditum et auctoritates hominum sanctitate, doctrina, dignitate praestantium, qui, Pauli a Cruce eiusque recentis alumni Dominici a Matre Dei ardorem studiumque fecundissimum admirati, unitatis bonum, quaeque inde exspectandae sunt utilitates, modis omnibus, excitata praesertim in Deo exorando sollertia, maturandum esse censuerunt.

Quamobrem, auctoritate Nostra apostolica, vi praesentium Litterarum, Sodalitatem principem precum ac piorum operum pro reditu Britanniae ad unitatem Fidei, sub patrocinio B. M. Virginis perdolentis, in Sulpicianis aedibus a decessore Nostro

Leone XIII, superius memoratis apostolicis Litteris constitutam, dum in reliquis sartam tectamque manere volumus, propositum sibi finem sic iubemus extendere, ut fundendis precibus, non Britanniae tantum filios, Nobis usque carissimos, complectatur, sed populos omnes qui anglica utantur lingua tamquam vernacula. Non obstantibus Constitutionibus et ordinationibus apostolicis ceterisque speciali licet atque individua mentione dignis contra facientibus quibusvis.

Datum Romae, apud S. Petrum sub annulo Piscatoris die II mensis Februarii anno MDCCCCXI, Pontificatus Nostri octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

Epistolae.

I.

AD CLARISSIMUM VIRUM HENRICUM FITZALAN-HOWARD DUCEM DE NORFOLK, OB TEMPLUM IN OPPIDO NORWICH EIUSDEM PIETATE SUMPTIBUSQUE EXCITATUM.

Dilecte Fili, Salutem et Apostolicam Benedictionem. — Eximiae pietatis tuae hunc etiam amavimus fructum, templum in oppido Norwich tua excitatum largitate, ac die festo Mariae labis nesciae Deo dicandum. Pecuniae tuae nulla sane uberior usura. Duplicem quippe assequutus es laudem, praestantis scilicet cum in Deum tum etiam in civitatem caritatis. De utroque enim optime meruisti, quum et dignitati sacrorum et loci popularium inservieris commoditati. Quod quidem bene merendi studium, perspectum iamdiu in te, utpote cum praecellenti antiqui generis claritate haustum, et haud semel a Decessore Nostro f. r. Leone XIII iusta commendatione celebratum, libet modo, novo edito testimonio, nova exornare laude. Quo vero, Dilecte Fili, benevolentia in te Nostra cumulatior fiat, Apostolicam Benedictionem, divinorum munerum conciliatricem, cum tibi tum perillustri familiae tuae amanter impertimus, id etiam supplici prece expetentes ut *maiestas Domini impleat domum quam* aedificasti, et *aures ipsius erectae sint ad orationem eius qui in loco isto oraverit.*

Datum Romae apud S. Petrum, die VIII Novembris MCMX, Pontificatus Nostri anno octavo.

PIUS PP. X.

II.

AD RR. PP. DD. ALEXANDRUM CHRISTIE, OREGONOPOLITANORUM ARCHIEPISCOPUM, CETEROSQUE OREGONOPOLITANAE PROVINCIAE EPISCOPOS, QUI MAGNUM PIETATIS TESTIMONIUM BEATISSIMO PATRI PER LITTERAS EXHIBUERUNT.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem. —Quem proximis communibus litteris declarastis conceptum animo dolorem ob illatas nuper Nobis iniurias, et ceteri omnes, libet nuntiare, vobiscum, Venerabiles Fratres, declararunt qui catholicis, qua late patet orbis accensentur. Mira haec conspiratio pietatis (quid enim dissimulemus?) tantum Nobis attulit voluptatis, ut vere gaudio superabundaverimus in tribulatione Nostra. Delectamur enim filiorum ac Fratrum Venerabilium studiis, magis quam odio excruciemur inimicorum. Qua vero amoris vice tam insigne prosequamur amoris vestri testimonium, pluribus persequi haud est opus. Fratribus enim loquimur qui Fratris animum ex animo proprio valent aestimare. Deus, qui caritas est, suavissimam hanc Nos inter ac vos caritatem, firmiorem in dies reddat eamque uberiorem. Id avemus, id supplici prece ab Eo contendimus cuius vices gerimus: dum delati memores officii, praecipuae benevolentiae Nostrae testem, Apostolicam Benedictionem Vobis omnibus, Venerabiles Fratres, et cuiusque vestrum gregi, peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XXX Novembris MCMX, Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

I.

DE UTILI TEMPORIS SPATIO AD VISITATIONEM ECCLESIAE VEL ORATORII INSTITUENDAM, PRO INDULGENTIIS LUCRANDIS.

Die 26 Ianuarii 1911.

SSmus Dnus noster D. Pius divina Providentia Pp. X, in audientia R. P. D. Adsessori S. O. impertita, ut dubiis, diffi-

cultatibus et controversiis occurratur, quae saepe exorta sunt, ac forsitan et deinceps oriri possent, circa temporis determinationem, quo ecclesiae vel oratorii visitatio institui valet, quum haec requiritur ad Indulgentias lucrandas alicui dici adnexas, benigne concessit, ut utile ad id tempus habeatur et sit, non modo a media ad mediam noctem constituti diei, verum etiam a meridie diei praecedentis. Hoc autem declaravit fore valiturum, tam pro Indulgentiis plenariis quam pro partialibus, semel in die aut toties quoties adquirendis, usque ad hunc diem concessis vel in posterum concedendis, quacumque demum sub loquutione tempus sive dies designetur. Sartis tectis manentibus de cetero clausulis et conditionibus, in singulis quibuslibet concessionibus appositis. Contrariis quibuscumque, etiam specialissima et singulari mentione dignis, nonobstantibus.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

II.

DECRETUM DE ABSOLUTIONE SEU BENEDICTIONE PAPALI TERTIARIIS ACCIPIENDA.

Die 15 Decembris 1910.

SSmus N. D. Pius divina Providentia PP. X, in Audientia R. P. D. Adsessori S. Officii impertita, preces a nonnullis Tertiariorum Sodalitatum Moderatoribus pluries porrecta, benigne excipiens, quo facilius Tertiarii ex utroque sexu, cuiuscumque Ordinis, iis non exceptis, qui vitam communem agunt, diebus statutis generalem Absolutionem seu Papalem Benedictionem recipere valeant, clementer indulsit, ut, quoties ipsi ad hunc finem una simul convenerint, et Sacerdos, cuius est illam impertiri, quacumque ex causa, abfuerit, eamdem Absolutionem seu Benedictionem accipere possint a quolibet Sacerdote, sive saeculari, sive regulari, qui ad sacramentales confessiones audiendas sit approbatus. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

III.

Decretum de Metallico Numismate pro lubitu Fidelium Sacris Scapularibus ex Panno sufficiendo.

Cum sacra, quae vocant, scapularia ad fidelium devotionem fovendam sanctiorisque vitae proposita in eis excitanda maxime conferre compertum sit, ut pius eis nomen dandi mos in dies magis invalescat, SSmus D. N. D. Pius divina providentia PP. X, etsi vehementer exoptet ut eadem, quo hucusque modo consueverunt, fideles deferre prosequantur, plurium tamen ad Se delatis votis ex animo obsecundans, praehabito Emorum Patrum Cardinalium Inquisitorum Generalium suffragio, in Audientia R. P. D. Adsessori huius Supremae Sacrae Congregationis Sancti Officii, die 16 Decembris anni currentis, impertita, benigne decernere dignatus est:

Omnibus fidelibus, tam uni quam pluribus veri nominis atque a Sancta Sede probatis scapularibus (exceptis quae Tertiorum Ordinum sunt propria), per regularem, ut aiunt, impositionem iam adscriptis aut in posterum adscribendis, licere posthac pro ipsis, sive uno sive pluribus, scapularibus ex panno, unicum numisma ex metallo seu ad collum seu aliter, decenter tamen super propriam personam, deferre, quo, servatis propriis cuiusque eorum legibus, favores omnes spirituales (*sabbatino*, quod dicunt, scapularis B. M. V. de Monte Carmelo *privilegio* non excepto) omnesque indulgentias singulis adnexas participare ac lucrari possint ac valeant;

Huius numismatis partem rectam, SSmi D. N. I. C. suum sacratissimum Cor ostendentis, aversam, Bmae Virginis Mariae effigiem referre debere;

Idem benedictum esse oportere tot distinctis benedictionibus quot sunt scapularia regulariter imposita, queis, pro lubitu petentium, suffici velit;

Singulas has, demum, benedictiones impertiri posse *unico crucis signo*, vel in ipso adscriptionis actu, statim post absolutam regularem scapularis impositionem, vel etiam serius, pro petentium opportunitate, non interest an servato vel non diversarum adscriptionum ordine, nec quanto post temporis ab ipsis, a quovis Sacerdote, etiam ab adscribente distincto, qui respectiva scapularia benedicendi sive ordinaria sive delegata facultate polleat, firmis ceteroquin primitivae facultatis limitibus, clausulis et conditionibus.

Contrariis quibuscumque, etiam specialissima mentione dignis, non obstantibus.

Datum Romae, ex Aedibus S. Officii, die 16 Decembris 1910.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

IV.

DECLARATIONES AD DECRETUM S. CONGREGATIONIS S. OFFICII DE METALLICO NUMISMATE SACRIS SCAPULARIBUS SUFFICIENDO.

Circa numismata hucusque ad finem, de quo supra, benedicta, et circa facultatem ea benedicendi a SSmo Dno nostro, directe, vel per aliquod S. Sedis Officium, aut aliter quomodolibet iam concessam, Idem SSmus mentem Suam aperuit, et quae sequuntur adamussim servanda mandavit:

1. Numismata a facultatem habentibus rite iam benedicta, etiam in posterum scapularium loco gestari poterunt, eo modo et sub iis conditionibus, quibus constitit factam esse potestatem;

2. Sacerdotes omnes, saeculares vel regulares, etiam conspicua fulgentes dignitate, ne amplius numismata sic benedicendi utantur facultate, quinquennio ab illa obtenta transacto. Poterunt interea, etiamsi scapularia respective benedicendi non polleant facultate, numismata ubilibet benedicere; ea tamen lege, ut sive quod ad statutas eorum attinet imagines, sive quod ceteras respicit conditiones, praescriptionibus in supra relato Decreto contentis omnino se conforment;

3. Qui porro subdelegandi praediti erant facultate, hac ipsa Decreti et Declarationum promulgatione, se illa noverint excidisse; satis enim per idem Decretum iam spirituali fidelium emolumento provisum est.

Datum Romae, ex Aedibus S. Officii, die 16 Decembris 1910.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

S. CONGREGATIO CONSISTORIALIS.

DECLARATIONES CIRCA IUSIURANDUM A MOTU-PROPRIO "SACRORUM ANTISTITUM" PRAESCRIPTUM.

Propositis huic sacrae Congregationi Consistoriali quae sequuntur dubiis, id est:

I. utrum alumni Religiosi maioribus ordinibus initiandi teneantur dare iusiurandum a Motu-proprio *Sacrorum Antistitum* praescriptum coram Episcopo ordines conferente, an coram moderatore religioso;

II. coram quonam idem iusiurandum praestare debeant Religiosi qui confessionibus excipiendis et sacris concionibus habendis destinantur;

III. in quibusnam tabulariis adservanda sint documenta iurisiurandi a superius memoratis Religiosis dati;

SSmus Dominus noster Pius PP. X, in audientia diei 16 Decembris 1910 Cardinali Secretario eiusdem sacrae Congregationis concessa, mandavit ut respondeatur:

ad I. affirmative ad primam partem, negative ad secundam;

ad II. coram eo, a quo approbationem confessionibus excipiendis et sacris concionibus habendis obtinent.

ad III. in tabulario illius Ordinarii, qui iusiurandum recepit.

Datum Romae, ex aedibus sacrae Congregationis Consistorialis, die 17 Decembris anno 1910.

C. CARD. DE LAI, *Secretarius.*

L. * S.

S. TECCHI, *Adsessor.*

SACRA CONGREGATIO DE RELIGIOSIS.

DECRETUM QUOAD LAICOS ORDINUM RELIGIOSORUM.

Sacrosancta Dei Ecclesia Ordines Religiosos decorandos voluit solemnitate votorum, quo status prosequentium in eis evangelica consilia fieret aestimatione et effectu in christiana societate stabilior. Ad quae vota solemniter profitenda eos quoque admittit, qui nulla Sacerdotii Christi participatione donati, Conversi seu Laici vocantur.

Quum vero per votorum solemnitatem prorsus irrevocabili, arctissimo et publico nexu mancipetur homo divino servitio coram Ecclesia et fidelibus universis, decet omnino, ut qui, hac ratione, Christi vestigia se propius ac perpetuo secuturos spoponderunt, ii fideliter in sua promissione perseverent. Quod praesertim de Laicis seu Conversis dicendum est, quos nonnisi admiratione summa et scandalo cernerent fideles, post solemnem professionem ad saecularia vota redire, nullo a se vitae prioris signo distinctos.

Spiritus autem temporum, qui omnimodam libertatem infausto vindicat hominibus, sancta quoque Monasteriorum septa est furtim praetergressus; idque etiam effecit, ut cum desiderio vitae humilioris, absconditae in Christo, qualis Conversorum solet esse in Coenobiis, propositi perseverantia simul imminueretur, in iis praesertim Laicis, quos forsan religiosos potius fecerat necessitas, quam voluntas, vel quos Superiores absque debitis cautelis exceperant, vel quos acceptis a Deo beneficiis abuti contigerat. Hos, parvi facientes verba Sancti Augustini: *Nec ideo te vovisse poeniteat, imo gaude iam tibi non licere quod cum tuo detrimento licuisset. Aggredere itaque intrepidus et dicta imple factis; ipse adiuvabit, qui vota tua expetit. Felix est necessitas, quae in meliora compellit* (S. Aug., *Ep.* 127, 8), mater Ecclesia, studens minori malo, licet non sine magna commiseratione, aliquando permisit abire.

Ut igitur dignitas votorum, quae etiam Laici solemni ritu promittunt, in laude, qua in Ecclesia merito gaudent, perseveret, et ad sanctum vocationis propositum impensiore cura provehendum, nostra difficillima aetate, haec Sacra Congregatio, Negotiis Religiosorum Sodalium praeposita, rem attentissime in Domino consideravit, discussis sedulo causis, propositisque mediis ac remediis; sententiamque expetivit quum Moderatorum Generalium praecipuorum Ordinum, tum plurium ex suis Consultoribus. Quae omnia Emi Patres Cardinales Sacri eiusdem Consessus, in Plenario Coetu, die 29 Iulii anno 1910 ad Vaticanum habito, diligentissime perpendentes, quaedam statuenda rati sunt, quae Laicorum ingressum, tyrocinium, institutionem, votorum emissionem in posterum opportune moderentur.

Haec igitur erunt apprime servanda ab omnibus Religiosis Familiis, apud quas a Conversis quoque solemnia vota nuncupantur, nimirum:

1. Moderatoribus Generalibus facultas fit permittendi toties quoties Superioribus Provincialibus, ut excipere valeant eos quoque iuvenes, ad Laicorum munia destinatos, qui vix expleverint decimum septimum aetatis annum, servatis servandis.

2. Nemo ad Novitiatum admittatur, qui per duos saltem annos, vel per plures, si magis diuturnum experimentum Constitutiones Ordinis praescribant, postulatum non expleverit, sub poena invalidae postea professionis.

3. Novitiatus ante vigesimum primum aetatis annum initium non habeat, ad tramitem iuris vigentis; isque unum vel etiam duos annos perduret, iuxta proprii Ordinis Constitutiones.

4. Expleto Novitiatu, servatisque quae servanda sunt, Laici admitti possunt ad simplicem votorum professionem, quae quidem, perpetua ex parte voventis, sit ad tempus sexennii ex parte Ordinis.

5. Absoluto sexennio votorum simplicium et expleto trigesimo aetatis anno ac non prius, sub poena item invaliditatis, servatisque pariter servandis, Laici vota solemnia nuncupare poterunt.

6. Quae in praecedentibus articulis respiciunt professionem votorum simplicium et solemnium erunt quoque servanda quoad Laicos nunc in Coenobiis viventes, qui solemnem professionem nondum nuncuparunt.

Spatium hoc sat diuturnum novem annorum sperandum est, fore ut quum Superioribus tum tyronibus opportunitatem det explorandi illinc voluntatem, hinc vitae institutum, ad quod postea solemniter amplectendum, virtute firmior, potest homo maturius afferre iudicium.

Haec autem aliquam, non tamen omnino firmam darent perseverantiae spem, nisi ea comitentur sequentes et aliae id genus cautelae et industriae, quas Apostolica Sedes, decursu saeculorum, edixit vel adhibendas suasit, et observantiores Familiae Religiosae laudabili consuetudine et felici exitu expertae sunt.

Et in primis quoad Conversorum receptionem, multae sunt eaeque sedulae adhibendae cautelae et inquisitiones praemittendae. Provincialis indaget oportet de legitimitate natalium, de morum honestate, de optima coram populo fama, de idoneitate tyronum, ac praesertim de natura finis, quo ipsi aguntur, amplectendi statum Religiosum. Plures enim sunt, qui Religionem ingressi, non videntur commoda dereliquisse, sed quaerere; qui quaerunt *in Monasterio quae nec foris habere potuerunt* (*Reg.*, S. Aug., c. I, 3), quique facilem vitam curarumque expertem, immerito nominis honore, gerere cupiunt. Hi sane non sunt, quibus cum Sancto Augustino exclamare fas est: *Quam suave mihi subito factum est carere suavitatibus nugarum, et quas amittere metus fuerat, iam dimittere gaudium erat!* (S. Aug., *Conf.*, l. 9, c. 1). Erunt quidem hi habitu Religiosi, non virtute, quos rectius fuerat in

saeculo ambulasse per plana, quam ad altiora tendentes forsan in discrimen suam aeternam vocare salutem.

Quos factae, etiam secreto, inquisitiones et exhibita documenta serio commendaverint, ii tantum, praehabita de more maiorum Superiorum licentia, ad Postulatum admittantur.

Satis exploratum est, habet Clemens VIII in Instructione *Cum ad regularem* (n. 22), super receptione et educatione Novitiorum, *perfectam educationem* Conversorum *tum Religioni decorem et ornamentum, tum aliis Christifidelibus aedificationem, exemplum atque utilitatem afferre.* Necesse igitur est, ut statim ab ipso initio eorum animum spiritus Religiosus et Ordinis totum pervadat. *Qui disciplinam in novae conversationis initio negligit, ad eam postmodum difficile applicatur, et formam, quam primo quis recipit, vix deponit* (S. Bonaventura, *in Spec. Disc.*, prolog. n. 1).

Ad hoc assequendum praeficiatur Postulantibus Pater, quem et aetas probaverit et vita, cui dicit sanctus Bernardus: *Zelum tuum inflammet caritas, informet scientia, firmet constantia* (S. Bernardus, Serm. 20, n. 4, Cant.), et de quo Sanctus Gregorius Magnus scripsit (*Reg. Past.*, p. 2, c. 6): *Curandum quippe est ut rectorem subditis et matrem pietas et patrem exhibeat disciplina. Atque inter haec sollicita circumspectione providendum, ne aut districtio rigida, aut pietas sit remissa . . . Miscenda ergo est lenitas cum severitate; faciendum quoddam ex utraque temperamentum, ut neque multa asperitate exulcerentur subditi, neque nimia benignitate solvantur.*

Saepe ab ipsa civili educatione initium ducendum est; quum inferioris soleant esse fortunae qui Laicorum numero petunt adscribi. Inurbanitas in agendi modis, in responsionibus dandis, in incessu, in ipsa corporis sumenda refectione, erit paulatim, sed omnino, evellenda. Sordidi habitus, quos sibi non amor humilitatis et contemptus mundi sollicite elegit, sed rudis negligentia foedavit, non olent spiritum Christi, ideoque non semper bene de iis, quorum corpora tegunt, annuntiant. Corporis habitusque mundities, comite semper modestia ac simplicitate, erit summopere curanda. Quas item in mundo civilis educatio moderatas regulas constituit humani consortii, eas caritas quoque fraterna adhibendas suadet etiam in Coenobiis, quum caritatis sit, quidquid proximum perturbare potest, attente defugere. Inurbanitas autem, quae ex studio sui com-

modi procedit cum aliorum neglectu, non potest quin molestiam aliis inferat detque occasionem patientiae.

Externe haec sese habendi compositio viam sternit animo plenius educando, iis scilicet nobilibus sensibus infundendis, quibus mens trahitur ad aliorum levem quamque offensionem vitandam, desideria praevenienda, gratum animum facile demonstrandum, alios sibi praeferendos.

Haec tamen singula informet oportet, regat ac nobilitet caritas Christi, ita ut quidquid verbis, operibus, omissionibus nostris laudabile est ac proximo gratum, procedat ex corde pleno caritatis.

Quae omnia, si Laicos decent, summopere eminere debent in Sacerdotibus et iis, qui ad sacerdotium erunt promovendi, quorum igitur Laici intuentes exempla, pertrahantur non solum ad virtutis, sed etiam ad modestae urbanitatis tramitem prosequendum.

Monitis, hortamentis, patientia ac praesertim exemplo, rudiorum quoque non erit difficile in urbanos et amabiles ita convertere mores ac modos, ut, non multo post eorum ingressum in Religionem, de ipsis repetere liceat illud Sancti Bernardi: *Induerunt sibi faciem disciplinatam, et bonam totius corporis compositionem . . . sermo rarior, vultus hilarior, aspectus verecundior, incessus maturior. Verum, quia haec noviter coepere, ipsa sui novitate flores censenda sunt et spes fructuum, magis quam fructus* (Serm. 63, in Cant. n. 6).

Fructus hos quidem gignet institutio spiritualis, cui toti sint cum Postulantibus Praepositus, et cum Novitiis Magister. Laicorum profectum in viam sanctitatis faciant ipsi opus et lucrum suum, opus et lucrum sane nobile et ingens.

Ad normam Decretorum Apostolicae Sedis, eis explicent universam doctrinam christianam, praesertim quoad sacramenta confessionis et communionis rite et fructuose percipienda, prae oculis habentes Catechismum Concilii Tridentini ad Parochos. Simul eos doceant, quasnam obligationes secum trahat votorum professio, quid exigant votis respondentes virtutes. Eas quoque explanent Regulae et Constitutionum partes, quae ad Conversos pertinent.

Habeantur statis diebus collectiones seu sermones ad Laicos, non tantum vero ad novos, sed ad omnes, seniores quoque votorum professione et aetate; quibus collectionibus seu ser-

monibus argumentum sint non solum catechismus, vitae spiritualis monita, Regulae et Constitutionum explanatio, verum etiam normae practicae et exempla modestae moderataeque urbanitatis.

Laicorum autem animum iis virtutibus ac praesidiis Superiores roborare satagant, quae Laicorum status, praecipua quadam ratione, reposcit, nempe humilitate, obedientia, spiritu orationis ac sanctificatione laboris.

Et in primis, exteriorem et cordis humilitatem studeant assequi Laici. *Nec aliam tibi . . . viam munias, quam quae munita est ab illo, qui gressuum nostrorum tamquam Deus vidit infirmitatem. Ea est autem prima humilitas, secunda humilitas, tertia humilitas: et quoties interroges, hoc dicerem* (S. Augustinus Ep. 118, n. 22). Nam, ut habet divus Bernardus (*De Cons.* l. 5, c. 14, n. 32): *Virtutum . . . stabile fundamentum, humilitas . . .; si nutet illa, virtutum aggregatio nonnisi ruina est.* Quod ita explicat Sanctus Thomas: *Humilitas primum locum tenet, inquantum scilicet expellit superbiam, cui Deus resistit, et praebet hominem subditum et semper patulum ad suscipiendum influxum divinae gratiae, inquantum evacuat inflationem superbiae; ut dicitur* Iac. IV, *quod Deus superbis resistit, humilibus autem dat gratiam; et secundum hoc, humilitas dicitur spiritualis aedificii fundamentum* (II. II. q. 161, art. 5, ad 2).

Quum vero *ad veram humilitatem inducat frequens in despectis operibus exercitatio, dicente Sacra Scriptura quod numquam ad humilitatis virtutem perveniet qui opera humilitatis refugit* (B. Alb. M. *de Par. Animae* c. 2), muneribus quibus funguntur, eo potissimum debent gaudere Laici, quod humilitatis exercendae et augendae veluti indeficientem habeant opportunitatem.

Excellat quoque in Laicis obedientia. Noverint in ea nullum esse peccandi periculum; cum ea, certissima est victoria, inexpugnabile tutamen, merita plurima, pax summa. Sit autem oportet munita supernaturalibus motivis. Iuxta Sanctorum documenta, rectores nostri sunt vicarii Dei super nos. Et ideo debemus eis sicut Domino obedire et non sicut hominibus, quia non propter ipsos, sed propter Deum eis subiacemus. Ac Sanctus Gregorius Magnus docet: *Vera namque obedientia nec praepositorum intentionem discutit, nec praecepta dis-*

cernit . . . Qui obedientiae bonum exsequitur, non iniunctum opus debet considerare, sed fructum. (In I. Reg. l. 2, c. 4, n. 11). Quapropter Sanctus Bernardus merito improperat eorum obedientiam, qui *non in omnibus parati sunt obsequi, non per omnia sequi proposuerunt eum, qui non suam, sed Patris venit facere voluntatem. Discernunt et diiudicant, eligentes in quibus obediant imperanti* (In conv. S. Pauli, Serm. I, n. 6); et quos constat, iuxta eumdem Sanctum Bernardum, *nec unquam libenter obedire, nisi cum audire contigerit quod forte libuerit, aut quod non aliter licere seu expedire monstraverit vel aperta ratio, vel indubitata auctoritas* (*De praec. et dispensat.* c. 10, n. 23). Huic exercendae virtuti validissimum dent auxilium et animum verba et exempla Christi Iesu, qui non desiit asseverare: *Descendi de coelo, non ut faciam voluntatem meam. Non quaero voluntatem meam, sed voluntatem eius, qui misit me. Sicut mandatum dedit mihi Pater, sic facio. Ego quae placita sunt ei, facio semper. Meus cibus est, ut faciam voluntatem eius, qui misit me, ut perficiam opus eius. Pater mi, . . . non sicut ego volo, sed sicut tu* (Ioan. 6, 38; 5, 30; 14, 31; 8, 29; 4, 34; Matth. 26, 39); quique *factus est obediens usque ad mortem, mortem autem crucis* (Philip. 2, 8).

Spiritus quoque orationis erit magnopere provehendus *Orandi diligentia tibi in primis necessaria est: impenetrabilis enim armatura, certum perfugium, securus portus, tutissimumque asylum est oratio. Haec una et mala omnia depellit ab anima, et bona omnia in illam invehit. Ipsam animam purgat, poenam peccatis debitam submovet, praeteritas negligentias sarcit, divinam gratiam impetrat, pravas concupiscentias extinguit, effrenatas animi passiones domat, hostes prosternit, tentationes superat, calamitates lenit, moerorem fugat, laetitiam infundit, pacem conciliat, hominem Deo coniungit, coniunctumque ad aeternam gloriam sublevat. Precando impetrabis quidquid utile tibi fuerit* (Lud. Blosius, *Canon vitae spirit.*, c. 17, n. 1). Clemens VIII ad Conversorum religiosam institutionem id quoque praescripsit: *Pro eorum capacitate et commoditate, de spiritualibus, praesertim de modo mentaliter orandi, diligenter instruendi erunt* (*Instr. super rec. et educ. Novit.*, n. 22).

Curandum igitur est, ut bene noscant Laici virtutem et exercitium orationis; ut statis horis orationi quum mentali

tum vocali fideliter vacent; ut tempus ad hoc statutum in Constitutionibus Ordinis unice orationi integrumque dicent; nec satis sit eos meditationi operam dare, quum Missis inserviunt. Indagent autem Superiores, praesertim postquam Laici tyrocinium absolverint, utrum meditationi et orationibus incumbant.

Brevium quoque orationum, quas iaculatorias vocant, sit ipsis usus continuus inter diem. Compendiosa est enim via ad consequendam animae unionem cum Deo, ad merita augenda, ad rectam intentionem servandam, ad tentationes praeripiendas et superandas, ad omnia sanctitate extollenda.

Manuale opus, quod in Coenobiis est munus Laicorum praecipuum, pariter sanctificent, non ad oculum servientes, non laudis expetentes praemium, sed unice voluntatis Dei ac Superiorum solliciti. *Quam pudendum et dolendum* est, *si delectat labor, ut... cuppa et sacculus impleatur... et non delectat, ut Deus acquiratur* (S. August. *De bon. vid.* c. 21). *Quanta apud Deum merces, si in praesenti pretium non sperarent! Quantis sudoribus haereditas cassa expetitur! Minori labore margaritum Christi emi poterat* (S. Hieron. ad Nep., *de vita cler. et monac.* 6).

Habeant tandem prae oculis monita Sancti Bonaventurae: *Continue mentem tuam ita habeas ordinatam cum Deo, quod omne opus tuum atque exercitium tam mentis quam corporis sit oratio, omniaque servitia, et maxime humiliora cum tanto facias caritatis fervore, ac si ea Christo corporaliter exhiberes. Quod certe debes et potes veraciter cogitare, quoniam ipse dixit in Evangelio: Quod uni ex minimis meis fecistis, mihi fecistis.—Scias indubitanter, carissime frater, quod nisi perfecte abnegaveris temetipsum, sequi non poteris vestigia Salvatoris et sine sollicitudine continua et labore eius gratiam adipisci nequibis, et nisi assidue pulsaveris portas eius, ingredi non poteris ad pacem mentis, et nisi te instanter in timore Dei tenueris, cito domus tua corruet in profundum...* (*Memorial.*, n. 19 et 25 conclus.).

Ad quae omnia consequenda Laici sacrae mensae assidui sint per frequentem, imo etiam quotidianam SSmae Eucharistiae sumptionem ad normam recentiorum instructionum Apostolicae Sedis. Itemque omnino peculiarem colant devotionem erga Deiparam Virginem Mariam, quam ut suam

amantissimam matrem semper invocare, honorare et imitari conentur.

Curent quoque Superiores, ut Sacerdotes et Laici mutuam sibi summamque observantiam et caritatem adhibeant. Revereantur Laici Presbyteros, a quibus ministeria ac mysteria maxima accipiunt. Honorent Presbyteri Laicos et *studeant . . . de pauperum fratrum societate gloriari* (*Reg.* S. Aug., c. I, 5). Id meminerint Sacerdotes, plurimos in Religiosis Ordinibus Laicos, ab humilioribus occupationibus, quibus per vitam functi fuerant, ad altarium honores evectos et inter beatos Coelites post mortem adnumeratos fuisse. Illud igitur genus vitae in Laicis pia colant observantia, quod tam frequenti et mirificae sanctitati aditum patefecit.

Ne gravitate munerum exercendorum in Conventu Laici superbiant, animo efferantur et parvi faciant ipsos Sacerdotes, officia graviora cuiusvis generis ne demandentur eis, nisi necessitate cogente, idque fiat semper sub omnimoda dependentia et obedientia alicuius patris gravioris aetatis et consilii, cui agendorum et gestorum ipsi rationem fideliter reddant.

Haec sufficiant de plurimis pauca.

Ceterum haec Sacra Congregatio summopere confidit, fore ut Superiores Generales omnium Ordinum Religiosorum ad simile vitae studium pro viribus provocare nitantur suos Laicos. Sic eorum vigilet tolerantia, ut non dormiat disciplina. Nam *nil tam fixum animo, quod neglectu et tempore non obsolescat* (S. Bern., *de Cons.*, l. I, c. 2). *In hoc enim differunt laudabiles religiones et iam dilapsae, non quod nullus peccans in laudabilibus reperiatur, sed quod nullus impune peccare sinatur, et peccandi aditus studiose praecludantur, et incorrigibiles et alios inficientes eliminentur, et boni foveantur et diligantur, ut perseverent et in melius semper proficiant* (S. Bonavent., *De sex alis Seraph.*, c. 2, n. 13).

Quibus omnibus Sanctissimo Domino Nostro Pio Papae X relatis, Sanctitas Sua ea rata habere et confirmare dignata est, contrariis quibuscumque non obstantibus, etiam speciali mentione dignis.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die I Ianuarii 1911.

FR. I. C. CARD. VIVES, *Praefectus.*

L. * S.

✠ DONATUS ARCHIEP. EPHESINUS, *Secretarius.*

S. CONGREGATIO INDICIS.

DECRETUM.

Feria II die 2 Ianuarii 1911.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino Nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 2 Ianuarii 1911, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

FRANZ WIELAND, Mensa und Confessio.—Der Altar der vorkonstantinischen Kirche. München, 1906.

— Die Schrift Mensa und Confessio und P. Emil Dorsch S. I. in Innsbruck. Eine Antwort. Ibid., 1908.

— Der verirenäische Opferbegriff. Ibid., 1909.

IOSEPH TURMEL, Histoire de la théologie positive du Concile de Trente au Concile du Vatican. Paris.

LA VRAIE SCIENCE DES ECRITURES, ou les erreurs de la scholastique et l'enseignement officiel de l'Eglise sur le vrai sens de la Bible, par X.—Annonay et Montligeon, 1909.

LASPLASAS, Origen, naturaleza y formación del hombre. San Salvador, 1896.—La Iglesia y los estados. Ibid., 1897.—Etología ó filosofía de la educación. Ibid., 1899. — La sabiduría. Santa Tecla, 1901.—El compuesto humano. Ibid., 1901.—Evolución de los errores antiguos en errores modernos, Ibid., 1902.—Generación y herencia. San Salvador, 1902.—Ensayo de una definición de la escolástica. Barcelona, 1902.—La moral es ley moral. San Salvador, 1903.—La psicología. Ibid., 1904.—La política. Barcelona, 1905.—Mi concepto del mundo. Libro primero: Del hombre. Ibid., 1907; Libro segundo: Dios, Ibid., s. a.

TEN HOMPEL, Uditore Heiner und der Antimodernisteneid. Grenzfragen: Erstes Heft. Münster, 1910.

PIERRE BATIFFOL, L'Eucharistie, la présence réelle et la transsubstantiation. Paris. Decr. 26 Iul. 1907.

RIVISTA STORICO-CRITICA delle scienze teologiche. Pubblicazione mensile. Roma. Decr. S. Off. fer. IV, 7 Sept. 1910.

ALFONSO MANARESI, L'impero Romano e il cristianesimo nei primi secoli. Vol. I: Da Nerone a Commodo. Roma, 1910. Decr. S. Off. 7 Settembre 1910.

ERNESTO BUONAIUTI, Saggi di filologia e storia del nuovo testamento. Roma, 1910. Decr. S. Off. 7 Sept. 1910.

FRANCESCO MARI, Il quarto vangelo. Roma, 1910. Decr. S. Off. 7 Settembre 1910.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

ALPHONSUS MANARESI, ERNESTUS BUONAIUTI et FRANCISCUS MARI, Decreto S. Congregationis S. Officii, edito die 7 Septembris 1910, quo quidam libri ab eis conscripti notati sunt, laudabiliter se subiecerunt.

Quibus SSmo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 3 Ianuarii 1911.

PRO CARDINALI PRAEFECTO
F. DE PAULA CARD. CASSETTA.

L. * S.

THOMAS ESSER, O.P., *Secretarius.*

S. CONGREGATIO RITUUM.

I.

NOVAE CARTHAGINEN.: SUPER MISSA SEU COLLECTA IN ANNIVERSARIO ELECTIONIS SEU PROMOTIONIS EPISCOPI IN DIOECESI AD ARCHIEPISCOPATUM EVECTA.

Revmus Dominus Adamus Brioschi, hodiernus Archiepiscopus Novae Carthaginis in America Meridionali, Sacrae Rituum Congregationi sequens dubium pro opportuna solutione humillime subiecit, nimirum:

Sacra Rituum Congregatio per decretum *Urbis et Orbis,* diei 8 Iunii huius anni 1910 statuit et declaravit diem anniversarium electionis seu translationis, quoad Episcopos in Consistorio electos seu translatos, computandum adhuc esse a die publicationis consistorialis, quoad ceteros vero Epis-

copos antea electos seu translatos, in posterum non a die enuntiationis in Consistorio, sed a die expeditionis decretorum seu Litterarum Apostolicarum ad electionem seu translationem pertinentium.

Orator autem electus Episcopus Novae Carthaginis, per Breve diei 15 Februarii anni 1898, et publicatus in Consistorio die 24 Martii eiusdem anni, postea, Dioecesi Carthaginensi ad dignitatem archiepiscopalem evecta, primus illius Archiepiscopus per Breve diei 17 Iulii 1901 renuntiatus est, nulla posteriori publicatione in Consistorio facta.

Ob auctam Dioecesis atque Oratoris dignitatem quum nulla translatio proprie dicta facta fuerit, sed tantum promotio, Missa electionis hucusque in Dioecesi die 24 Martii celebrata fuit, scilicet, die anniversaria qua in Consistorio idem Orator tamquam Episcopus publicatus est.

Nunc quaeritur: Continuarine debet celebratio anniversarii electionis, die 24 Martii, qua Orator publicatus fuit Episcopus in Consistorio, vel potius facienda, die 17 Iulii, qua per Breve Archiepiscopus renuntiatus est?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio atque audita etiam Sacrae Congregationis Consistorialis sententia, ita proposito dubio respondendum censuit: *Negative* ad primam partem; *Affirmative* ad secundam: nempe celebrandum esse anniversarium evectionis ad Archiepiscopatum.

Atque ita rescripsit, die 2 Decembris 1910.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

PETRUS LA FONTAINE, EPISC. CHARYSTIEN., *Secretarius.*

II.

DECRETUM SEU DECLARATIO SUPER EDITIONE VATICANA EIUSQUE REPRODUCTIONE QUOAD LIBROS LITURGICOS GREGORIANOS.

Per decretum diei 11 Augusti 1905 Sacra Rituum Congregatio statuit ac declaravit Editionis Vaticanae libros liturgicos gregorianos respicientis reproductiones adamussim esse conformandas eidem typicae editioni, nihil prorsus addito, dempto vel mutato. Quod si ex quadam S. Sedis tolerantia et per-

mittente Ordinario, aliquoties praefatis reproductionibus addita fuere quaedam signa, ritmica nuncupata, atque ita ipsae reproductiones in vulgus editae ac venditae, tamen in seligendis atque adhibendis eiusmodi signis pluries conquestum est per ea aliquantum variari ac immutari notulas traditionales vaticanas: et ad hos abusus removendos idem Sacrum Consilium evulgandum censuit alterum decretum sub die 14 Februarii 1906. Quum tamen non omnes abusus cessaverint et alii recentiores adiecti sint, sive ob titulum adhibitum *Editionis ritmicae*, sive ob interpretationem haud rectam decretorum, necessaria fuit nova declaratio authentica expressa per epistolam Secretarii S. R. C. datam die 2 Maii 1906. Quae epistola typographis facultatem et licentiam rite habentibus reproducendi editionem typicam Vaticanam clare significabat hanc solam editionem ab Apostolica Sede esse approbatam atque praescriptam pro usu cantus gregoriani, una cum subsequentibus editionibus eidem plane conformibus; ceterasque editiones ritmicas nuncupatas ob signa adiuncta, habendas tantum toleratas; atque hoc sensu esse intelligendum decretum latum die 14 Februarii 1906.

Quae quum ita sint, ut removeantur abusus existentes et praecludatur via tum enunciatis tum aliis quae facile irrepere possent, Sacra eadem Congregatio sequentia decernere atque enucleatius declarare voluit:

I. Editionem Vaticanam de libris liturgicis gregorianis, prouti evulgata fuit Auctoritate Apostolica, cum suis notulis traditionalibus et cum regulis Graduali Romano praefixis, satis superque continere quae ad rectam cantus liturgici executionem conferunt.

II. Reproductiones eiusdem editionis typicae, quae praeseferunt signa superinducta, ritmica dicta, per abusum vocari editiones ritmicas, atque uti tales haud fuisse approbatas, sed tantum precario toleratas: hanc vero tolerantiam, attentis rerum adiunctis, amplius non admitti, nisi pro solis editionibus iam factis, Gradualis et Officii Defunctorum, ideoque nullatenus extendi sive ad editiones cum notulis gregorianis sive ad transumpta cum eisdem notulis Antiphonarii et aliorum quorumcumque librorum cantum liturgicum continentium, quae ad normam Motus Proprii diei 25 Aprilis 1904 et Decretorum huius S. R. C., tum pro universali Ecclesia, tum pro

singulis Dioecesibus vel Congregationibus, adhuc instauranda sunt et evulganda.

III. Rmis Ordinariis locorum ac Superioribus Ordinum seu Congregationum interim licere editiones precario a S. Sede toleratas permittere intra limites propriae iurisdictionis, quin tamen ipsi eas in locis sibi subiectis praecipere, atque usum editionis adprobatae inhibere valeant.

Contrariis non obstantibus quibuscumque. Die 25 Ianuarii 1911.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, EPISC. CHARYSTIEN., *Secretarius.*

COMMISSIO DE RE BIBLICA.

RATIO PERICLITANDAE DOCTRINAE CANDIDATORUM AD ACADEMICOS GRADUS IN SACRA SCRIPTURA.

Cuicumque ad academicos in Sacra Scriptura gradus, secundum ea quae Apostolicis Litteris Scripturae Sanctae constituta sunt, licet certumque est contendere, disciplinarum capita definiuntur, in quibus apud Commissionem Biblicam legitima doctrinae suae experimenta dabit.

I.

AD PROLYTATUM.

IN experimento quod scripto fit:

(A) *Exegesis* (i. e. expositio doctrinalis, critica philologica) *quattuor Evangeliorum et Actuum Apostolorum.* Pericope ex his, a iudicibus eligenda, de qua verbis quoque periculum fiet.

(B) *Dissertatio de historia biblica* iuxta materiam sub n. III assignatam.

(C) *Dissertatio de introductione generali* iuxta materiam infra positam sub n. V, vel *de Introductione speciali* in sequentes libros: Pentateuchi, Iob, Psalmorum, Isaiae, Ieremiae, Ezechielis, Danielis, Ecclesiastici, Sapientiae et totius Novi Testamenti.

IN experimento verbali:

I. *Graece quattuor Evangelia, Actus Apostolorum, Epistola ad Romanos et secunda Epistola ad Corinthios.*

II. *Hebraice quattuor libri Regum.*

III. *Quaestiones selectae ex tota historia Hebraeorum et ex historia evangelica et apostolica.*

1.° Historia Abrahae; eius relationes cum *Babylonia* (Amraphel - Hammurabi?) et cum *Aegypto; Chanaan* tempore Abrahae.

2.° Commoratio Hebraeorum in Aegypto; Moyses.

3.° Exodus; Hebraeorum vicissitudines in deserto.

4.° Historia Iudicum.

5.° Institutio regni Israelitici.

6.° Aevum splendoris regni Israelitici; David et Salomon.

7.° Schisma decem tribuum.—Bellica incursio Sesac in Palaestinam.—Regna Iosaphat, Athaliae, Oziae, Achaz, Ezechiae, Manasses, Iosiae. — Hierusalem capta a Nabuchodonosor.

8.° Dynastia Amri eiusque inimici (Mesa, etc.).—Iehu, Manahem, Phacee.—Ultimi dies Samariae.

9.° Reditus ab exilio. — Exordium diasporae (documenta Elephantinae).

10.° Iudaeorum historia tempore Machabaeorum.

11.° Iudaea sub dominatione romana.—Herodum dynastia.

12.° Historia evangelica et apostolica.

IV. *Introductio specialis in singulos libros utriusque Testamenti* (i. e. authenticitas, aetas, argumentum).

V. *Introductionis generalis quaestiones selectae*, nimirum:

1.° De Bibliorum Sacrorum inspiratione.

2.° De sensu litterali et de sensu typico.

3.° De legibus Hermeneuticae.

4.° De praecipuis documentis Ecclesiae ad Rem Biblicam spectantibus.

5.° De antiquis Hebraeorum Synagogis.

6.° De variis Iudaeorum sectis circa tempora Christi.

7.° De gentibus Palaestinam tempore Christi incolentibus.

8.° Geographia physica Palaestinae.

9.° De praecipuis differentiis divisionis Palaestinae tempore Regum et tempore Christi.

10.° Topographia Hierusalem, imprimis tempore Christi.

11.° De kalendario et praecipuis ritibus sacris Hebraeorum.

12.° De ponderibus, mensuris et nummis in Sacra Scriptura memoratis.

II.

AD LAUREAM.

Scripto:

Amplior quaedam dissertatio circa thesim aliquam graviorem ab ipso candidato de Commissionis assensu eligendam.

Coram:

I. *Dissertationis a Censoribus impugnandae defensio.*

II. *Specimen praelectionis exegeticae a candidato dandum de argumento una ante hora ipsi designato.*

III. *Exegesis unius ex sequentibus Novi Testamenti partibus a candidato deligendae atque pro arbitrio iudicum exponendae:*

1.° Epistolae ad Romanos.
2.° Epistolarum I et II ad Corinthios.
3.° Epistolarum ad Thessalonicenses I et II et ad Galatas.
4.° Epistolarum captivitatis et pastoralium.
5.° Epistolae ad Hebraeos.
6.° Epistolarum Catholicarum.
7.° Apocalypsis.

IV. *Exegesis ut supra alicuius ex infrascriptis Veteris Testamenti partibus:*

1.° Genesis.
2.° Exodi, Levitici et Numerorum.
3.° Deuteronomii.
4.° Iosue.
5.° Iudicum et Ruth.
6.° Librorum Paralipomenon, Esdrae et Nehemiae.
7.° Iob.
8.° Psalmorum.
9.° Proverbiorum.
10.° Ecclesiastae et Sapientiae.
11.° Cantici Canticorum et Ecclesiastici.
12.° Esther, Tobiae et Iudith.
13.° Isaiae.
14.° Ieremiae cum Lamentationibus et Baruch.
15.° Ezechielis.
16.° Danielis cum libris Machabaeorum.
17.° Prophetarum minorum.

V. *Introductionis generalis quaestiones selectae.*

1.° De historia exegeseos christianae usque ad finem saec. V; imprimis de Scholis exegeticis Alexandrina et Antiochena necnon de operibus exegeticis S. Hieronymi.

2.° De historia canonis librorum utriusque Testamenti.

3.° De origine et auctoritate textus Massoretici.

4.° De versione Septuagintavirali et de aliis versionibus Vulgata antiquioribus in crisi textuum adhibendis.

5.° Vulgatae historia usque ad initium saec. VII.—Eiusdem authenticitas a Concilio Tridentino declarata, et posteriores emendationes.

6.° Notitia praecipuorum documentorum, effossionum et inventionum Sacras Litteras illustrantium.

VI. *Peritia praeterea probanda erit in aliqua ex linguis praeter Hebraicam et Chaldaicam orientalibus, quarum usus in disciplinis biblicis maior est.*

Hanc periclitandae doctrinae rationem, in magis enucleatam formam a Pontificia Commissione Biblica redactam, SSmus D. N. Pius PP. X die 12 Ianuarii 1911 adprobare dignatus est.

FULCRANUS VIGOUROUX, P.S.S.,
LAURENTIUS JANSSENS, O.S.B.,
Consultores ab Actis.

Epistolae mittantur ad Revmum D. F. Vigouroux (Romam, Quattro Fontane 113), aut ad Revmum P. Abb. Laurentium Janssens O. S. B. (Romam, Collegio S. Anselmo. Monte Aventino), Commissionis Biblicae Consultores ab actis.

S. CONGREGATIO DE PROPAGANDA FIDE.

I.

NOMINATIONES EPISCOPORUM.

Brevi Apostolico nominati sunt:

10 maii 1910.—R. P. D. Fulgentius Torres O.S.B., Episcopus titularis Dorylensis et Administrator Apostolicus Vicariatus de *Kimberley* in Australia.

10 novembris 1910.—R. P. D. Henricus Gregorius Thompson O.S.B., Episcopus novae dioecesis Giblatariensis.

21 decembris 1910.—R. P. D. Eduardus Iohannes Kenealy ex Ordine Fratrum Minorum Capulatorum, Archiepiscopus Simlensis in Indis Orientalibus.

21 decembris 1910.—R. P. D. Ioseph Patritius Clune Congregationis SSmi Redemptoris, Episcopus Perthensis in Australia.

22 decembris.—R. P. D. Mauritius Franciscus Ducoeur e Seminario Parisiensi pro Missionibus Exteris, Episcopus titularis Barbalissen. et Praefectus Apostolicus Kuam-Si in Sinis.

II.

Nominationes Praefectorum Apostolicorum.

Decreto S. Congregationis de Propaganda Fide nominati sunt:

3 ianuarii 1911.—R. P. Henricus Bardou Congregationis Missionariorum Africae, Praefectus Apostolicus de *Ghardaia* (Sahara).

3 ianuarii 1911.—R. P. Iohannes Ogé, e Seminario Lugdunensi pro Missionibus Africae, Praefectus Apostolicus de *Liberia* in Africa.

1 Brevi Apostolici in data 29 luglio 1892, 7 maggio 1896 e 26 gennaio 1909, coi quali furono concessi al Signor Patrizio Valentino Emanuele MacSwiney il Cavalierato dell'Ordine di S. Gregorio Magno, il titolo ereditario di Marchese e la Commenda dell'Ordine Piano, sono stati annullati.

III.

Decretum: Erectio Novae Praefecturae Apostolicae Transvallensis Septentrionalis.

Ut catholici nominis incremento in septentrionali plaga Apostolici Vicariatus Transvallensis aptius prospiceretur, opportunum consilium visum est novam in eo tractu Apostolicam Praefecturam erigere, maiori evangelicorum operariorum copia excolendam. Emi itaque Patres huius S. Congregationis Fidei Propagandae in Plenariis Comitiis die 12 vertentis Decembris habitis a Vicariatu Apostolico Transvallensi seiungendos censuerunt duos civiles districtus de Zoutpansberg et de Waterberg, atque in earumdem districtuum coniuncto territorio novam Apostolicam Praefecturam erigendam, Patribus Benedictinis Congregationis Cassinensis Primaevae Observantiae committendam, quae Praefectura Apostolica Transval-

lensis Septentrionalis denominetur. Hanc vero Emorum Patrum sententiam SSmo D. N. Pio d. pr. Pp. X relatam ab infrascripto eiusdem S. Congregationis Secretario in Audientia diei 20 vertentis Decembris, Sanctitas Sua benigne probavit ratamque habuit, ac praesens ea super re Decretum expediri praecepit.

Datum Romae, ex Aedibus S. C. de Prop. Fide, die 22 Decembris anno 1910.

FR. H. M. CARD. GOTTI, *Praefectus.*

L. * S.

ALOISIUS VECCIA, *Secretarius.*

PONTIFICAL NOMINATIONS.

By Apostolic Letter of Pius X and Decree of the S. Congregation of Consistory:

13 January, 1911: The Right Rev. Joseph Schrembs, Vicar General of the Diocese of Grand Rapids, and Domestic Prelate, appointed Titular Bishop of Sofene (Armenia) and Auxiliary of the Bishop of Grand Rapids.

13 January, 1911: P. Ildephonsus Lanslots, O.S.B. (Cassin), appointed Apostolic Prefect of Northern Transvaal by Decree of S. Congregation of Propaganda.

7 February, 1911: The Most Rev. Thomas Carr, Archbishop of Melbourne (Australia), nominated Assistant to the Pontifical Throne.

7 February, 1911: The Right Rev. James Corbett, Bishop of Sale (Australia), nominated Assistant to the Pontifical Throne.

14 December, 1910: Monsignor Sebastian Pifferi appointed Archbishop of La Plata (Bolivia).

18 January, 1911: Domestic Prelate: The Very Rev. John A. Lyons, Vicar General of the Diocese of Wilmington.

24 January, 1911: Domestic Prelate: The Rev. Felix C. Duffy of Peoria.

12 January, 1911: Knighthood of St. Gregory the Great bestowed on Mr. Bernard Hannigan, of Londonderry, Ireland.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. *Motu Proprio* of the Holy Father in which he pronounces sentence of Major Excommunication on the priests Arnold Harris Mathew, Herbert Ignatius Beale, and Arthur William Howarth. The first-named presumed to confer episcopal consecration on the other two.

2. *Apostolic Letters*: (a) relaxing the law of abstinence for Scotland: outside Lent, on Ember Saturdays and those vigils which immediately precede or follow Friday or another abstinence day, it is lawful for all Catholics in Scotland to eat flesh meat;

(b) extending the prayers and good works of the Sulpician Sodality for the Conversion of England to all English-speaking countries.

3. *Epistles*: (a) to the Duke of Norfolk thanking him for all his benefactions to religion, and especially for his gift of a church to Norwich, England;

(b) to the Most Rev. Archbishop Christie and the Bishops of the Province of Oregon, thanking them for their letter of protest against the insult offered to the Sovereign Pontiff by the Mayor of Rome in his address of last September.

S. CONGREGATION OF THE HOLY OFFICE (Section on Indulgences) publishes:

1. A decision that the time for the visit to a church or oratory, for the purpose of gaining indulgences attached to a certain day, extends not only from midnight to midnight of the appointed day, but from noon of the preceding day.

2. A Decree empowering any priest, religious or secular, provided he has ordinary faculties for hearing confessions, to impart the General Absolution or Papal Benediction to communities of Tertiaries on days on which they are privileged to receive it, in cases when the priest who is authorized otherwise to give the same happens to be absent, for any reason whatsoever.

3 & 4. A Decree authorizing the substitution of a medal for

any or all of the approved scapulars, by persons who are properly invested. These medals must have the figure of our Lord showing His Sacred Heart stamped on one side, and the image of the Blessed Virgin on the other. The medals are blessed with a single sign of the cross; but require a separate blessing for each separate scapular. The priest who has the faculty to invest in the scapular has also the faculty to bless the corresponding medal. For the rest, the Holy Father expresses his wish that the custom of wearing the scapulars be retained. Priests who have heretofore obtained the faculty to bless indiscriminately the above-mentioned medals "ad quinquennium" may continue to do so until the term expires, after which they will be bound by the general law which permits a priest to bless only medals representing the scapular in which he is empowered to invest. The rules as to the form of the medal hold good for all. The authority to subdelegate the right to bless such medals has been withdrawn.

S. CONGREGATION OF CONSISTORY declares that:

1. Religious about to be promoted to Sacred Orders are to take the oath prescribed by the *Sacrorum Antistitum* in presence of the ordaining Bishop.

2. Religious receiving faculties to hear confessions and to preach take the oath in presence of the superior from whom they receive the faculties.

3. The written attestation of the oath is to be preserved in the archives of the Ordinary who receives the oath.

S. CONGREGATION OF RELIGIOUS decrees that:

1. Superiors General may give their provincials (*toties quoties*) the faculty to receive lay postulants who are seventeen years of age.

2. No postulant who has not completed the full term of the postulantship as prescribed by the Constitution of the Order may be received into the Novitiate, under pain of rendering the subsequent profession invalid.

3. The Novitiate is not to begin before the age of twenty-one, and must last the prescribed term of one or two years, according to the Constitutions of the Order.

4. After the regular Novitiate lay brothers may be admitted to the profession of simple vows. This profession

is perpetual, so far as the required intention of the novice is concerned, but the Order accepts this profession for six years only.

5. After the expiration of six years, provided the professed has completed his thirtieth year of age, he may be admitted to solemn vows.

6. These precautions apply also to lay brothers who are at present in monasteries, and who have not yet made solemn profession.

Thus the time of probation before solemn vows lasts actually nine years, in which time the candidate should have had sufficient opportunity to test his perseverance. To further test the solidity of religious vocations the provincials who admit candidates are cautioned to observe certain forms and rules designed for this purpose, and to instruct the lay brothers properly in the obligations of their sacred calling.

S. CONGREGATION OF THE INDEX censures a number of foreign books.

S. CONGREGATION OF RITES (1) decides a doubt concerning the Mass or Collect to be said on the anniversary of the election or promotion of a bishop whose diocese becomes an archdiocese; (2) publishes a Decree regarding the Vatican edition of the Liturgical Gregorian Books.

BIBLICAL COMMISSION publishes the schema for the examination of candidates for the Doctorate and Laureate in Sacred Scripture.

S. CONGREGATION OF PROPAGANDA nominates a number of Bishops and Prefects Apostolic; also withdraws the rank and title of hereditary Marchese bestowed on Mr. Patrick Val. E. MacSwiney; likewise announces the erection of the new Prefecture Apostolic of Northern Transvaal.

ROMAN CURIA gives the list of recent Pontifical and Consistorial appointments and nominations.

"QUID MIHI ET TIBI EST MULIER?"

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read the article under the above heading in the February issue, and whilst I admired the erudition of the author I could not help feeling that he had obscured "a plain,

unvarnished tale" by involving it in a mist of exegetical lore, thus robbing the narrative of its "innate charm, its plainness, and picturesque simplicity". His conclusions seem far-fetched and in some instances derogatory to the dignity of the principal participants, while the difficulties of the text are far from being cleared away.

Although there are many passages in the Gospels which offer a fair field for the Biblical exegete, it would seem to us that the story of Bethlehem and of the Marriage Feast, appealing as they do so strongly to our human nature, are readily grasped by the Catholic mind without the aid of any learned interpretation. Leaving aside the discussion as to the exact translation of the Greek text, we fail to see that the version preferred by the author, viz.: "What is to Me and to thee, woman?" expresses any definite meaning, nor do we recognize any warrant for the circumlocution, "What is to Me, woman, as distinct from what is to thee, since My hour has not yet come". Surely the translation that is read from a thousand pulpits on the second Sunday after Epiphany, viz.: "Woman, what is it to Me and to thee?" is at least a correct translation of the Latin Vulgate and in keeping with the context and the occasion. It is too late in the day now to give us a new version of such a familiar passage.

The public life of our Lord began at His baptism by St. John in the Jordan. As well may we say that Mary's hour had ceased when her Son said to her that morning in the temple, "Know ye not that I must be about My Father's business?" as to say that it ended with the beginning of miracles at Cana. The opinion that the Mother wished her Son to use His influence with His wealthy friends to relieve the imminent embarrassment of their host jars on the Catholic sense as does the substitution of the word "Lady" for the much more noble title "Woman", and the suggestion that Mary did not expect any manifestation of divine power on the part of our Lord. The Blessed Virgin certainly knew that the time for her Son to work miracles was near at hand and, prompted by womanly solicitude for her friends, she availed herself of a mother's privilege to ask a great favor of her Son, viz., that He would anticipate "His hour" at her request. Our Lord understood this when she said to Him,

"They have no wine". Father Knabenbauer's interpretation of our Lord's answer rings true to the Catholic ear and no modern exegetical discussion can relegate it to the realms of "infelicitous opinions". Our Lord knew that His Mother expected Him to work a miracle, and with a woman's instinct she knew that she had obtained her request. Hence her immediate command to the waiters, "Whatsoever He shall say to you, do ye". It was not the words themselves but the tone in which they were spoken that assured Mary that a miracle was forthcoming. Our Lord certainly knew what was in His Mother's mind, and if she expected Him to use only human means to avert an unpleasant situation He would not have made use of the solemn words, "Woman, what is it to Me and to thee? My hour has not yet come." Why should this little incident interfere with My divine plans?

As to the word "woman", apart from the dignity attached to it in Scripture, a familiar example will justify its use on this occasion. We can imagine an only son, dutiful, kind, and loving, the sole support of a widowed mother, saying to her at a moment when good fortune had smiled upon his endeavors, "Woman, God has been good to us." If it were someone else that he was congratulating on her good fortune, he would doubtless have said, "My dear Lady". Intimacy of relationship and perfect concord of mind and heart permit, yea, sanction the use of an expression which in other circumstances might sound a trifle harsh.

F. J. O'SULLIVAN.

Port Hope, Canada.

WHAT IS MINE BUT THINE? (John 2:4.)

Father Reilly's Reply.

To the Editor, THE ECCLESIASTICAL REVIEW:

In reply to Fr. O'Sullivan, an orderly statement of my position seems permissible. First, then (a), the original Rheims version of John 2:4, "Woman, what is to Me and to thee? My hour is not yet come", is literally correct and is no harder to explain than the Vulgate version.

(b) The Vulgate produces faithfully, through the Greek, an Aramaic and old Hebrew idiom found elsewhere in both

the Old and New Testaments. The meaning of the idiom, considered objectively, cannot be harsh since it is used to appease, to pacify, and to obtain favors.

(c) "Quid mihi et (quid) tibi est" signifies without any grammatical impropriety: "What is there to Me and (what) to thee?" or, "What is Mine and what thine?" In other words, "Woman, why the distinction between Mine and thine?"

(d) This interpretation is confirmed and simplified by a new argument based on St. Jerome's *et*, which renders a Hebrew *vau*. *Vau* is frequently a pure connective and may unite even contrasted ideas. In this case, it is best rendered in our idiom by *but*.[1] In view of this, a very clear reading may be recommended: "Woman, what is Mine but thine? *My* hour has not yet come."

(e) Tradition is unanimous in claiming that the circumstances of the occasion demanded some such utterance on the part of our Lord. The prime difficulty all along has been *to get that meaning out of His words*. My study has been submitted as furnishing an original and plausible solution. It is still open to scholarly criticism and correction.

Objections Answered.

1. From the "thousand pulpits" to which Fr. O'Sullivan appeals, is heard *not a translation* but *an interpretation* of John 2:4, which has been substituted by American editors. From a thousand other pulpits across the seas, our English brethren are listening to *a pure translation* which has been read to them for over three centuries, coming as it does from the enlightened minds of the Rheims translators (1582). It is this version I have attempted to defend (a); and since it antedates our American Bibles by decades upon decades of years, it is extremely hard to understand how my opponent can cling to the latter and consistently charge me with thrusting upon the public "a new version" which it is "too late in the day to give".

2. Texual criticism evidently involves a knowledge of history which it is sometimes unsafe to overlook. It also requires a philological training, such as would hardly lead a

[1] See Driver in Brown's *Hebrew Dictionary*, sub lit. *vau*, par. i, e.

scholar in a question like the present one to waive the discussion as to "the exact meaning of the Greek text". It was the Greek text that was *directly* inspired by the Holy Ghost. Hence, if in the Vulgate any word or construction is ambiguous or obscure, both the logical and orthodox procedure is to seek light from the Greek. And if, as in the Old Testament parallels of John 2:4, the Greek is but a translation of the Hebrew, and we are morally certain the Hebrew is not corrupt, then are we justified in basing our interpretation on the Hebrew. This is what I have done. Fr. O'Sullivan affects to stop at the Vulgate. Now that the Vulgate is here obscure is manifest from the half dozen or more divergent constructions that have been placed upon it by the Fathers and Doctors of the Church.

3. After ignoring the Greek text, my opponent wrongly identifies Fr. Knabenbauer's opinion with his own. "Woman, what is *it* to Me and to thee? My hour is not yet come". This is Fr. O'Sullivan's view, but not Fr. Knabenbauer's. The latter prefers: "Woman, what have I in common with thee? Is My hour not yet come?" What a vast difference the change of a period to an interrogation-point makes after "nondum venit hora mea." It is only a bit of textual criticism the erudite Jesuit has here practised; but it totally reverses the sense ascribed to him by his client of Port Hope.

4. From this it follows that my opponent's "Catholic sense" and "the ring" in his "Catholic ear" are criteria quite alien to Fr. Knabenbauer's. The German commentator's interrogatory is even contrary to the Vulgate. Moreover, the local "pulpit" version which he has opposed, and which is read currently in the German vernacular as "according to the Vulgate" agrees word for word with the Protestant versions in England and America. "Woman, what have I to do with thee? Mine hour is not come." Would my opponent readily admit that our German brethren are for that reason bereft of a "Catholic sense"? Were he disposed to do so, he would find even St. Augustine against him.

5. Because I spoke of the "*initium* signorum" in St. John as the *beginning* of Christ's "hour", or the period of this independent *activity*, Fr. O'Sullivan immediately sees in my words a denial that the *public life* began at the Baptism. Pub-

licity and activity are for him identical. There can be no gradual transition from one to the other. And so, he can see no charm in the climax of that memorable week: passive Baptism, voice from Heaven, adieu to the Precursor, reception of first disciple, marriage-feast, last act of obedience to Mary, miracle.

6. And "Woman", he tells us, is a "much more noble title" than "Lady". Let it be substituted, then, in titles like "Our Lady of Mercy", "Our Lady of Victory", "Our Lady of Lourdes". However, I defended the translation, "Woman", and I gave sound reasons for sustaining it (pp. 175-176). If, farther on, *in a paraphrase*, I placed "Lady" by its side as an explanatory term, *not a substitute*, it was to signify that in Scriptural usage "Woman" is as "correct" and reverent as "Lady" is for us.

7. Even the Gospel seems obscure to Fr. O'Sullivan. That is why he seeks my reason for not making the Finding in the Temple the *close* of Mary's "hour". He forgets that St. Luke places that incident at the beginning of the Hidden Life during which Mary held sway for eighteen years.

8. The supposed excess of realism in my presentation of details was doubtless attributable to the criterion by which it was judged. This has already been shown to be unsound (no. 4).

Corollary. The metaphorical unit "hour" is also used by St. Luke (22:53) as a time of independence and supremacy. It is akin to our English term, "day". Three such intervals coincided with our Saviour's public career. From the Baptism till his last act of obedience to Mary at Cana, were the closing moments of Mary's "hour". The miracle inaugurated Christ's "hour", which lasted until he was taken captive. Then succeeded the "hour" of his enemies when he was held fast by the "the power of darkness". Truly, his "hour" had not begun so long as Mary had one last command to give him; nor did it end so long as his adversaries refrained from "stretching forth their hands against him." [2]

THOMAS A'KEMPIS REILLY, O.P.
Immaculate Conception College, Washington, D. C.

[2] Luke, l. c.

"QUID MIHI ET TIBI EST?"

To the Editor, THE ECCLESIASTICAL REVIEW.

It was with a great amount of pleasure that I read Fr. Reilly's study of John 2:4, in the February issue of the REVIEW. That very text had for a long time been a source of annoyance to me, until several years ago I found in the *Theologische Monatschrift* [1] an account that made me feel at ease. It is this: Two Dominican Fathers, while travelling in Kurdistan, resolved to repair a dilapidated chapel dedicated to Our Lady of the Rosary. Having obtained the necessary alms from France, they presented them to the Archbishop of the place who astonished them with the reply: "What is there to me and to you?" The native expression is: *man bain anta un ana?* For those who employ it, it is admittedly the same as the controverted text in St. John: *quid mihi et tibi est?* On hearing it the Fathers felt themselves taken aback and even offended, nor did they fail to apologize to His Grace for having meddled with his affairs. Thereupon the Archbishop informed them that the expression they had evidently misunderstood was an idiom signifying perfect harmony and unity of mind and sentiment. It was the most polite form he could call to mind, and to verify his statement he appealed to the use made of it by our Lord at Cana. "The meaning Jesus wished to convey to His Mother on that occasion", said he, "was this: 'Mother, you are the lady, the mistress; whatsoever you desire I am ready to do: I feel as you do in this case'. Mary's subsequent action showed that she thus understood him".

I hope you will pardon me for writing this story to you; but it was such a relief to me when I first read it that I have frequently cited it since; and when I read Fr. Reilly's article, I was delighted to find it followed out the same idea, only on a more scientific basis.

JOSEPH A. WEIGAND.

Steubenville, Ohio.

A MATRIMONIAL TANGLE.

Qu. A Catholic woman of my parish contracted marriage with a baptized Episcopalian before a squire previous to 1908. This Episcopalian man was previously married to a Congregationalist

[1] Munich, 1892, p. 741.

and obtained from her a legal divorce "ob adulterium". After due diligence nothing can be ascertained as to whether the Congregationalist was baptized or not. What about the second marriage? May the girl be admitted to the Sacraments? "Quid de debito conjugali?"

J. O'B.

Resp. The first marriage is that of a baptized Episcopalian man to a Congregationalist woman of whose baptism "nothing can be ascertained", and we suppose there is no presumption in favor either of her having received baptism, or of her not having been baptized. Since a declaration of the nullity of this marriage is sought, the case with all its circumstances should be referred to the Holy See. Pending the decision, the Catholic woman of the second marriage may be admitted to the Sacraments, provided that she expresses her readiness to abide by the definitive decision of the Church. Whilst awaiting the decision of the S. Congregation the question "de debito conjugali" must be settled according to the general principles of moral theology. The second marriage is doubtfully valid, and in my opinion, owing to the injustice that may be done to the former (supposed) wife of the man, the Catholic party, that is the Catholic woman, while the decision in regard to the first marriage is pending, has not the privilege "petendi debitum". There are theologians, however, who would judge otherwise.

J. T. McNICHOLAS, O.P.

THE PROPOSED SUBSIDY TO THE HOLY FATHER.

To the Editor, THE ECCLESIASTICAL REVIEW.

When a simple and feasible idea becomes a reality, we wonder why it has not been thought of before. The last three issues of the REVIEW make us wonder why "Myranus" or someone else did not long ago suggest an annual clerical subsidy, national in character, from the priests of the United States, in the shape of a Christmas or New Year's gift to the Holy Father. I avail myself of the opportunity to make some suggestions for which the REVIEW has kindly opened its pages.

The idea involves a big undertaking. It means a national movement in which it can be said *a priori* that the body of the

clergy will enthusiastically coöperate. All that is needed is common sense, practical methods reduced to an accurate systematic working plan. Naturally there must be some leading spirits in the movement on whom will devolve the formulation of plans. Whoever these may be, we are fortunate in knowing in advance that in such a question the view will be characteristically American, that is, broad and generous, which will not only preclude any difficulties that might arise under other conditions but will also win a generous coöperation from all quarters. One idea will be kept in mind—an offering worthy of the Supreme Pastor of souls to whom it will be presented, and one reflecting credit on the seventeen thousand priests of the United States.

It is more than likely that each bishop will appoint a priest of his jurisdiction to be the diocesan director or secretary of the annual subsidy or Christmas gift fund. His principal duty would be to notify in advance the priests of the diocese of their annual offering. This notice would have to be sent out in time to allow a second or third reminder to follow, because priests are forgetful. When the notice comes they may not be able to give it immediate attention, and, owing to the multiplicity of their duties, the notification is forgotten and it may find its way to the bottom of a pile of letters or papers on the priest's desk. A variety of causes might make many generous priests overlook the offering unless provision be made for a second and third notification, when necessary. The great advantage of the notification from the diocesan secretary is the sanction and authority of the bishop which will be behind it. It is very natural that a priest will be more interested in a plan that has his bishop's approval. Moreover, priests will feel a certain amount of diocesan pride in making the sum a creditable one, and in view of this either the bishop or the diocesan secretary could send word that it is desired to increase the sum before turning it over to a treasurer general. Such a request could not possibly be addressed to priests if the notifications were sent from a central bureau or secretary general. When notices are sent out by diocesan secretaries, the work of reply by priests should be made as easy as possible. A printed form, in which each priest will have to write only the amount he is enclosing and his name,

will ensure many replies that otherwise would not be made A return envelope, stamped and addressed back to the diocesan secretary, should also be enclosed in the letter of notification.

Secondly, there ought to be some means of publishing from month to month the progress of the Fund. The REVIEW is the natural channel of such information. If diocesan secretaries would furnish monthly the amounts received, could you not arrange to publish them? If a priest wishes his name to appear for $5.00 or $10.00 or $25.00, or for any amount whatever, certainly it should be published. This is not intended to cater to a weakness of human nature or to flatter priests; such a report will be intended exclusively for the clergy, and will undoubtedly help to sustain interest and to give permanency to the plan. If priests wish their amounts to appear in the report as "X—$10.00," "Y—$25.00", well and good. In this suggestion, some few pages of the REVIEW each month might have classified reports from various dioceses.

Thirdly, it seems very desirable that there should be a general annual report for the Fund. Could not the ECCLESIASTICAL REVIEW YEAR BOOK serve such a purpose? This may, indeed, be asking more than the editor can grant, or even the impossible.

Fourthly, there must be an element of sustaining the interest in the gift from year to year. If the clergy will give thought to this, and publish their suggestions in the REVIEW, there is no doubt but that the result will be satisfactory. I am wondering if a priest could not be chosen each year to present personally the gift to the Holy Father.

J. A. J.

THE "REVIEW" AND THE PROPOSED GIFT TO THE HOLY FATHER.

Several of our correspondents (whom we shall ask hereafter to sign their names, since there is no reason for being sensitive in a matter which requires the expression of good will on the part of the Clergy at large) have made the suggestion in these pages that, in the event of the Archbishops agreeing upon some plan for carrying out the project of an annual subsidy to be offered by the American Clergy to the Holy Father, the REVIEW would be the proper agency to act

as an exchange bureau or official medium of accounts between the diocesan directors and the Apostolic Delegate, through whom the transmission of the fund to the Holy Father would presumably be made.

We wish to make it clear that the REVIEW, however solicitous it is to further the project, could not accept any such responsibility at present. Its sole mission is to urge the matter and to offer its pages for discussion so as to harmonize expressed public opinion. In order that the suggestion of "Myranus" should get a hearing it was necessary to bring it to the attention of the Hierarchy and through the Ordinaries to the attention of the Clergy. Beyond this we do not propose to go.

The responsibility referred to might, if we may make a further suggestion at this stage of the movement, be vested in some Religious Institute, or still better in our Catholic University. The University would thus be afforded an additional means of keeping in touch with the priests of the country and thereby enlarge its practical influence.

THE EDITOR.

THE REGULAR CLERGY AND THE PRIESTS' OFFERING TO THE HOLY FATHER.

The following letter from the Very Rev. M. L. Heagen, Superior of the Eastern Province of the Dominican Fathers, indicates the attitude which the Religious Orders are likely to take in the proposed movement of an annual offering from the priests of the United States to the Holy Father. Similar expressions of cordial coöperation would, no doubt, have reached us, had they been solicited. As it is, we take Fr. Heagen's cordial note and suggestions as showing the general spirit of unanimity to be looked for among the Regular Clergy.

To the Editor, THE ECCLESIASTICAL REVIEW.

The suggestion offered in the REVIEW of a Christmas or a New Year's gift to the Holy Father, which will at once be distinctly clerical and voluntary, has, as was anticipated, met with the approval of very many of the illustrious Prelates of our Hierarchy. If the American clergy be given the opportunity of attesting in a

practical and systematic way their generosity to the Holy See, they will establish for themselves the reputation of a generous spirit unsurpassed by any body of priests in the world. The idea of a Christmas or New Year's gift calls for action at a season when generous impulses are predominant, and the result of even the first attempt will certainly be gratifying to His Holiness Pope Pius X.

I write to ask whether the Provincials of the Religious Orders and Congregations have expressed themselves on the subject. I am sure the Regular Clergy will wish, according as their Rules and Constitutions permit, to participate in such a testimonial. As Provincial of the Dominican Fathers of St. Joseph's Province, I wish to state that the suggestion has my unqualified approbation and I look upon the idea as already approved, awaiting only the adoption of practical methods. I shall have an opportunity this year of meeting the Fathers of the Province in Chapter, when the matter will be officially acted upon. Such action will have the advantage of being that of the official body and not of an individual Provincial or local Superior. The far-seeing suggestion of His Eminence Cardinal Gibbons, that the clerical offering in no way diminish the Peter's Pence collection from the laity, will also be taken into consideration and methods adopted to increase rather than lessen the offering of the faithful under the jurisdiction of our Fathers. A tentative suggestion which, in my opinion, should be made to the Chapter, is that a Father, say the *Syndicus Provinciae*, be appointed, to whom all offerings should be sent by the Superior of each community and that this Father be authorized to forward the total amount to a Treasurer General, if one be appointed by the Cardinal and Archbishops at their meeting or by the Most Reverend Apostolic Delegate. As the bishops and priests of each diocese are best qualified to pronounce on the methods most likely to ensure their generosity and coöperation, so each religious Order or Congregation is the best judge of the practical working for securing a voluntary community offering.

It seems to me that accurate and business-like methods must be adopted by which every diocesan priest and religious community will be annually notified, so that the labor of a reply by the priests in forwarding their offerings be reduced to a minimum and that a yearly report be issued which would serve as an acknowledgment.

I earnestly hope the enterprise will have a success surpassing the greatest expectation of those whose enthusiasm is practical.

L. M. HEAGEN, O.P.,
Prior Provincial, St. Joseph's Dominican Province.

THE SIMPLEST PLAN OF MAKING AN ANNUAL OFFERING FROM THE CLERGY TO THE HOLY FATHER.

To the Editor, THE ECCLESIASTICAL REVIEW.

The idea of a clerical Christmas gift for the Holy Father is beautifully simple. The mistake must not be made of adopting involved methods in carrying it out. Why not let it take the simple form of a voluntary subscription through the REVIEW?

An annual letter from each bishop to his priests on the subject, will certainly have the effect of increasing many times the amount which otherwise would be given if the bishops did not call the attention of their priests annually to a worthy Christmas offering by them to the Holy Father. On the receipt of the letter from the bishops let every priest of every diocese and the superior of every religious community send the amount they wish to give toward the Christmas Gift Fund to the REVIEW, which, if possible, should find some means of publishing the list of donations. At the time, and according to instructions received, let the REVIEW forward what I hope will be a magnificent substantial sum to the Holy Father. Thus, as I view the question, the success of the plan will depend on three simple requirements:

1. An annual letter from each bishop to his priests.
2. Let each priest forward directly his offering to the REVIEW.
3. The publication in the REVIEW of the names and amounts received.

CUM MYRANO.

NOT TO BE CONFOUNDED WITH "PETER PENCE".

While the discussion on the subject of a subsidy to the Holy See from the priests of the United States is intended to be confined to clerical mediums like THE ECCLESIASTICAL REVIEW, in which the proposal was first made by "Myranus", the secular journals have commented on the matter. The *New York Sun* sums up the purpose of the movement very well in the following editorial:

At the meeting of the Archbishops of the United States Cardinal Gibbons will bring to their attention the plan which has already met with wide approval in Roman Catholic ecclesiastical circles of a yearly contribution to the Pope by the clergy of this country. This proposed gift is not in any way connected with the Peter's Pence collection taken up yearly in the churches, which concerns the laity alone.

This year has been chosen as most appropriate for inaugurating this custom because the ordinary sources of revenue for the Vatican will be curtailed to a considerable extent because Pope Pius X has declared that there shall be no consistory, no pilgrimages and no solemn receptions in Rome this year as a protest against the civil celebration of the fiftieth anniversary of the First Italian Parliament and the beginning of the end for the Papal States. Gifts made by pilgrims to the Pope form a considerable part of the revenues required to carry on the administration of Vatican affairs, and it is argued by the promoters of the contribution that a special gift this year will be most timely.

The proposed gift is to come wholly from the clergy and is to be a voluntary contribution and not an imposed tax. Christmas has been discussed as a suitable time, and members of the local clergy believe that the plan can best be conducted along diocesan lines and the offering sent to a central bureau for transmission to the Holy See.

Cardinal Gibbons has approved the plan and several of the dignitaries of the Catholic Church have already expressed their commendation. In a letter to the ECCLESIASTICAL REVIEW Archbishop O'Connell of Boston says: "I hasten to assure you that I am most heartily in favor of the movement. In fact this idea has been in my mind ever since my return to America as Bishop of Portland. I have always felt that something of the kind should be done and could be done. The great thing now is that the movement should be started right. I am not only in favor of it; I am enthusiastic over it."

Bishop Benjamin J. Keiley of Savannah, writing to the same publication, says: "It seems to me that if the Bishops of each diocese would ask their priests to help the Holy Father they would be assured of a prompt and generous response. Personally I favor the idea of a New Year's offering, though the day and time is immaterial."

Criticisms and Notes.

BACK TO HOLY CHURCH. Experiences and Knowledge acquired by a Convert. By Dr. Albert von Ruville. Translated by G. Schoettensack. Edited with a Preface by the Rev. Robert Hugh Benson. New York and London : Longmans, Green, & Co. 1910. Pp. xix–166.

NON-CATHOLIC DENOMINATIONS. By the Rev. Robert Hugh Benson, M.A. New York and London : Longmans, Green, & Co. 1910. Pp. xv–217.

A brief announcement of Professor von Ruville's book has previously appeared in these pages; but the work deserves a more extended review, which will here be given in connexion with Father Benson's recent volume. With the latter it has at least a logical relation and a psychological association, if not an ontological connexion. *Sit venia verbis.* When Professor von Ruville published his *Zurück zur heiligen Kirche*—embodying his *Apologia pro Vita Sua*—he set all Germany by the ears. Think of it! A Professor of History at the Halle-Wittenberg University, in the heart of Protestant Germany, actually becoming a Catholic, and daring to retain his position in the Philosophical Faculty! Rather, we should say the whole Fatherland was set agape at the bare announcement of the event and opened its eyes, and mouth, far wider when some months subsequently it read the Professor's *Apologia.* The latter was answered by the pastor, amongst others, of von Ruville's former parish church at Halle, Pastor Meinhof. Meinhof's pamphlet was answered in turn by Professor Georg Reinhold of Vienna University, who took occasion to point out the lessons of the conversion in question. Reinhold reduces these lessons to four, the third whereof runs thus: "A reconciliation between believing Protestants and Catholics is hindered on the part of Protestantism by misunderstandings and erroneous interpretations in almost every direction." Now if we subjoin that these "misunderstandings and erroneous interpretations" are too often reciprocal we shall further extend the lessons of von Ruville's conversion and indicate the importance and the value of Father Benson's *Non-Catholic Denominations*, a work whose purpose, matter, and method, are such as to obviate and remove the material misunderstandings in question. It might be interesting, edifying, and not uninstructive, to retell in brief the story of this eminent convert's return to the Church of his forefathers. Every conversion is full of interest and instruction, but

the one in question is particularly so in virtue of the subject's lineage, upbringing, occupations, and qualities of mind and heart and temperament. But the reader will do better to satisfy his interest at the original source, the author's own account, and Father Benson's illuminating introduction.

Von Ruville's conversion offers a concrete illustration of personal apologetics, of the test and proof of supernatural religion from the standpoint of experience. Not that such an argument may stand by itself as an adequate demonstration; but it is confirmatory and practically persuasive if not theoretically convincing. "Brought up in the strictly orthodox Protestant Faith," he nevertheless in course of time "passed through all the phases of thought usual for an independent youthful mind". Materialism, Pantheism, Modernism in turn assailed him, though beneath them all he retained "an undercurrent of real positive faith" and even devotional practices. It was Harnack's book on *The Nature of Christianity,* strange to say, that inspired him with a lofty idea of the Person of Christ, and thenceforth it "appeared to him absolutely impossible to accept the position that the gospel preached by the miraculous man Jesus, drawing to itself the noblest forces of many epochs, could have developed into a doctrinal system untrue to its inner kernel, which yet could have poured forth rich blessings." Von Ruville was testing the tree by its fruits.

He subsequently accepted as invincible truths the fundamental teachings of Christianity, of orthodox (positive) Christianity as well as of Catholic Christianity. These truths he now tested by personal experience. Hear how he himself tells of the result. "From that moment I felt the blessings arising therefrom in a manner hitherto neither imagined nor expected. I was filled with a joy and happiness such as worldly successes had never given me. The divine word of the Apocalypse, 'Behold I make all things new,' seemed to be realized; everything about me—Nature, Life, and Mankind—became actually radiant with a new and a distinctive light. Many things which I had formerly considered devoid of all inner meaning became precious, and a spring of pure joy; while others which I had considered necessary or desirable, sank down into nothingness. Purity, holiness, association with God were henceforth my standard of value even for earthly things. These precious experiences, which I would rather not enlarge upon, convinced not only my reason but my inmost soul that in order to acquire peace of mind, true happiness, and a sure judgment in all the difficulties of life, it is necessary to accept the dogmatic Truths; that, furthermore, such faith includes the striving after moral perfection, and that true morality cannot be obtained without it"

(p. 7). Henceforward von Ruville's mind moves forward with an ever-deepening sense of the truth of Christianity, until it finds its rest and joy in the bosom of the Church.

The way of course was not always smooth and easy; not the least of its difficulties was the seeming indifference of Catholics. Although he repeatedly consulted Catholics, lay and cleric, he received no help and no encouragement. It was only subsequent to his entrance into the Church that he discovered a reason for this apathy, a reason, by the way, which reflects more credit on the charitable ingenuity of its discoverer than it does upon the enlightened zeal of those whom it is meant to excuse. The seeming indifference of Catholics, the clergy sometimes included, arises largely from their inability to enter into, to visualize, to feel, the attitude of the non-Catholic mind. "Had the Catholic doctrine as a whole been explained to me, just once, twenty or thirty years ago, I believe," says Professor von Ruville, "I should have come then immediately into the grip of the same compelling force to which I have had to yield now" (p. 35). This brings us to the second volume whose title is given above.

If any one book can do aught to break down the wall of misunderstanding and misinterpretation on the part of many Catholics toward their non-Catholic brethren, it will be Father Benson's *Non-Catholic Denominations*. Coming from one who has had experience *foras et intus*, it too reflects the authority of personal experience. Rightly supposing that a sympathetic setting forth of Catholic truth is far more effectual in the conversion of the world than even the shrewdest attacks upon the religion of others, than even the most complete demolition of their positions, he nevertheless at the same time contends that "there must be coupled with this proclamation of the faith a certain measure of understanding of the religious theories of those to whom it is made. An enormous amount of energy has been expended uselessly in the past in assaulting positions that are no longer held. For example, the old Protestant position of Justification by Faith only has been practically relinquished long ago—at any rate in its old bald sense—by the vast majority of non-Catholics. Rather, the pendulum has swung so far that it might be truer to say that the average Protestant nowadays believes rather in Justification by works alone" (p. xi). Therefore should the missionary to non-Catholics be able to meet those whom he would convert, on the plane of the truths which he knows them to hold in common with himself, and to draw them thence from the limitations and errors of their individual sectarian positions to the perfect system of Catholic truth. It is for the purpose of facilitating this mediating *entente* that Father Benson has written

the present volume. To use his own words, his endeavor has been "to set forth as sympathetically as possible the broad outlines of the various religious systems that for the most part flourish in England to-day outside the borders of the Catholic Church; to lay stress upon what is true in them, rather than on what is false; and finally to indicate as far as possible in each instance the corrective Catholic principle that is lacking." As was the case with Professor von Ruville, Father Benson here records his own pre-Catholic experience. He had found that the mediating and sympathetic "treatment on the part of Catholic authors did more to help him forward to the truth than all the merely destructive criticism ever published. Again and again he was repelled by what seemed to him a lack of appreciation of his own position, a want of justice done to certain religious principles which seemed to him then, and that seem to him still to contain a measure of real truth." *Expertum credite.* While Father Benson has in mind the religious divisions prevailing in England, his work is no less pertinent to the conditions of this country, though America possesses not a few sectarian bodies of its own. Perhaps some other writer may be stimulated to supplement the work with a treatise on the distinctly American religious denominations.

It should be noted that the volume forms part of the well-known *Westminster Library* and is therefore especially adapted to the needs of priests and students.

THE GRACES OF INTERIOR PRAYER (Des Grâces d'Oraison). **A Treatise of Mystical Theology by R. P. Aug. Poulain, S. J. Translated from the sixth edition by Leonora L. Yorke Smith. With a Preface by the Rev. D. Considine, S. J. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co. 1911. Pp. 637.**

Father Poulain's book is, as the title explains, a treatise on mystical theology. We must not therefore confound it with a treatise on asceticism. He speaks of the things that God performs in the soul, and not of the things which the soul must undertake in order to bring God's dominion into it.

It may be justly asked what need there is, what practical use, for such a work, in view of the endless rows of books on mystical theology which seem to have no other useful purpose than to systematize facts "theologically by connecting them with the study of grace, of man's faculties, of the gifts of the Holy Ghost, etc.", thus subserving a more speculative than practical end. We answer that, in spite of the book's title, which is suggestive of the profound scholasticism in which eminent theologians engage to sound the

depths of the Divine economy and the capacities of the human soul for regaining its original likeness to the Divine image of its Creator, and in spite of the term "treatise of mystical theology", we have here a work which is somewhat novel in its purpose and structure, and which, since the last word has not yet been said and will not for many a day be said on the subject of mystical theology, has a really commonplace use for directors of conscience and of the spiritual life. It will enable them by the descriptions it gives and by the principles and counsels it marks out, to solve the many complicated questions that frequently arise in the life of souls aspiring to religious perfection.

Père Poulain's book throws light upon the movements in the soul-life of persons who are drawing near the state in which God as the dispenser of mystical graces is calling them to greater perfection, and who because of the novelty of the light do not promptly find their way toward the Divine call. Persons in this condition require really practical guidance. They need a very correct picture of themselves drawn by someone outside themselves. They are kept from going astray through a confusion of earthly tendencies with heavenly aims, by certain rules of conduct reduced to a few striking formulas, easy to remember and to apply. What we have here are *not ascetic counsels*, but rules of conduct in the unaccustomed paths into which the soul truly seeking God is apt to be drawn.

The method our author has taken to this end is that of descriptive science which gives us a clear and accurate outline of symptoms and their tests of reality as these have approved themselves through diverse experiences and experiments, such as are found in the actual history of souls who have recorded their successes and failures in the school of spiritual ascent. He deals in no mere vagaries of devotion, but makes clear the fact that the mystical graces do not lift the soul out of the *ordinary* conditions of Christian life. He dispels at the outset the notion that mystical graces are sanctity; or that a soul endowed with such graces is privileged to dream away its time. In the main he applies the method of St. Ignatius to test and develop the spirituality of the mystical life; and thereby safeguards the soul, since the Ignatian method is simply a system of good sense and of action, which suffers no illusion of chimerical ideas and vague sentimentality. If we add that our author actually prepared the material for this book during the course of forty years and in full view of all that had been written on the subject by masters of the spiritual life, our confidence in the practical value of the work is strengthened.

A word in conclusion may be said about the definite scope and detailed contents of the volume. There are six sections in the book.

Three of them deal with the character of mysticism, that is the various states of the soul in its closer attitude to God; the degrees and qualities of prayer; the various kinds of mystical graces that lead to contemplation and union with God; and a study of each of the degrees of the mystical union separately. St. Teresa here serves as the chief object-lesson. In parts four and five the author describes the different kinds of revelations and visions of which the contemplative soul becomes conscious, and the interior trials that commonly accompany these states. The final section, containing six chapters, deals with certain supplementary questions on mysticism, such as the qualities necessary for a director of souls who are aspiring to mystical union with God; the subject of Quietism; the terminology of mysticism, and certain theoretical questions. A bibliography and an analytical index make the volume a most serviceable handbook for the confessor and the theologian.

LA GERARCHIA CATTOLICA. La famiglia e la Cappella Pontificia, le amministrazioni Palatine, le Sacre Congregazioni e gli altri dicasteri Pontifici. Roma: Tipografia Vaticani. 1911.

THE OFFICIAL CATHOLIC DIRECTORY AND CLERGY LIST for the Year of our Lord 1911. Containing Complete Reports of all Dioceses in the United States, Alaska, Philippine Islands, Cuba, Porto Rico, Hawaiian Islands, Canada, Newfoundland, England, Ireland, Scotland, and Wales, and the Hierarchies and Statistics of the United States of Mexico, Central America, South America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Luxemburg, Netherlands, Switzerland, Norway, Belgium, China, and Japan. Containing also a Map of the Ecclesiastical Provinces in the United States. Vol. XXVI.

While *La Gerarchia Cattolica* holds to its traditional forms of reference and indexing, as becomes the products of the Eternal City, it has its uses for pointing out the personnel of the different official Congregations which make up the administrative corps of the Church's central government in disciplinary and in doctrinal matters. The names of titular sees, the authentic list of dignitaries, the names and faculties of colleges in the City of Rome or under the immediate jurisdiction of the Holy See—these and similar items are recorded, making the *Gerarchia* a sort of General Directory of hierarchical institutions. We can imagine such a manual to be improved by some additions in the form of brief and concise regulations, in summary at least, of what are the chief functions, duties,

and privileges of certain officials and dignitaries, the purpose and meaning of Pontifical honors in the civil and ecclesiastical order, the method of reaching the Sacred Congregations, since these topics and others of similar practical import are not easily found in any book accessible to the wide circle of ecclesiastics outside Italy.

Much better adapted to actual needs are both the English Catholic Directory and the Official American Directory and Clergy List. They give us not merely names but the status, census, and working elements of the Church in the English and American countries. The *Official Catholic Directory and Clergy List* for the United States and the colonies is as perfect as it can reasonably be expected to be. Considering the immense territory which the reports and tabulated statistics cover, and considering the changing character of the Catholic population and its clergy in many parts of the country, the marvel is that there should be so few errors in the compilation.

The hierarchical status in the United States has been somewhat altered since the report of last year. Among the changes we may note the new dioceses of Alexandria (Louisiana) and Toledo (Ohio), as well as the transfer to permanent monastic jurisdiction of the Vicariate Apostolic of North Carolina, which is now made dependent upon the Abbey of Belmont. For more than twenty years the church of North Carolina had been under a Vicar Apostolic, and the missionaries who cultivated the ground for the establishment of the faith in that region have almost without exception become leading figures in the history of Catholicity in America. Then the Benedictines came to lend their aid to the secular missionaries. Their organized labors made a quicker growth possible than could have been expected from the most zealous and wisely directed efforts of the pioneer priests who preceded them. At present the religious and secular clergy equally divide the field, while the direction remains in the hands of the Bishop-Abbot of Belmont.

The membership of the hierarchy, owing to the added necessities in the administration of dioceses, has grown by the appointment of coadjutors and auxiliary bishops from eighty-eight last year to ninety-seven. The figures for the increase of Catholic population are disputed, since the official government census adopts a somewhat different basis of counting membership in the sects and religious communities from that which is recognized by Catholics.

The total Catholic population for 1911 is rated at proximately fifteen millions, or, to be accurate, at 14,618,761, against 14,347,027 for the preceding year, and 14,235,451 for 1909. Perhaps the best practical test of the Church's gain in numbers is supplied by the increase of newly ordained and affiliated clergy, since priests in

this country are usually called to meet the actual needs of the missions, and hence indicate a proportionate growth of the faithful in the various parishes. In 1910 the Directory gave the total number of priests as 16,550; in the current report we have the number given as 17,084. More than one hundred and twenty-five new parish schools have been organized during the twelvemonth, testifying to the increased appreciation of religious educational needs among the Catholic population of the United States. Much has been done in a similar direction for Canada, the Philippine Islands, Alaska, Cuba, Porto Rico, and other English-speaking territories adjacent to the States, as the summary reports of the Directory show. The increased page-space for the statistics in the United States alone makes nearly fifty pages during the past year, threatening to make the volume eventually unwieldy, and suggesting that, if the advertisements are to be retained, the summaries for Canada, England, and Ireland, South America, etc., be published separately or further condensed.

TWENTIETH CENTURY SOCIALISM. By Edmond Kelly, M.A., F.S.S. New York and London: Longmans, Green, & Co. 1910. Pp. xix–446.

SOCIALISTIC FALLACIES. By Yves Guyot. New York and London: Macmillan Co. 1910. Pp. xxiii–343.

That keenest and most influential of Socialist leaders, August Bebel, once said in the course of a debate in the German Imperial Diet on the Future Socialist State that, although the Social Democrats were a revolutionary party, they were likewise a very progressive party. They were continually undergoing intellectual moulting, and had, to his own knowledge, undergone a whole series of intellectual moultings in the previous twenty years. Amongst other illustrations of the process he instanced the changed attitude toward the Socialist State of the Future. Ten or fifteen years ago, he said, they used to make much ado about that State; but now they had come to see that what they wanted and waited for would not be a State at all, as States are now. It would not be an organ of repression, for in a society where there was no *meum* and no *tuum*, no opposition of interests, there would be no need for repressive force; but a sort of a something would somehow arise in the new condition of things and undertake the little that would, in his opinion, be needed then in the way of government. Other examples not a few of intellectual moultings are given by Bebel in the said speech, and they are set down at least in part by Rae.[1] One

[1] *Contemporary Socialism*, p. 504.

who is not a Socialist need not of course vituperate this changefulness of the party, as it may well be what Bebel claims for it, viz. that his party is above all "a party of learners, and a party of progress". However this may be, the habit of reiterated "moultings" renders it extremely difficult to be quite sure that you are shooting at the bird when you think you are. On the other hand, the fowl has a fairly well recognizable contour and structure, even though it so often cast its feathery clothing; and the only way for those who are interested in it to know it as it now appears is to study it in the latest description of its movements. Fortunately, or unfortunately, according as one may see it, such descriptions are never lacking, for Socialists are nothing if not eager to have themselves known, persuaded as they usually are that outside their own ranks no one knows what Socialism means, or what it aims at—in which persuasion we believe they are deceived.

One of the most recent and in some respects the best guide to Socialism is the late Mr. Edmond Kelly's comprehensive and very interesting volume. Mr. Kelly, as the reader may know, was Professor at Columbia University, New York, and was not always a Socialist. He became so after long and serious study, two years prior to his death. He is the author of several notable works, *Evolution and Effort, Government* (*2 Vols.*), *Practical Programme for Workingmen* (anonymously published). The book at hand was edited by Mrs. Florence Kelly, and published after the author's death. As Professor Giddings, who contributes the first introduction—there is a second by Mr. Rufus W. Weeks—observes, Mr. Kelly looks upon Socialism as "not merely an economic system, nor merely an idealistic vision. It is a consequence and product of evolution. Science has made it constructive," he says, "and the trusts have made it practical." It is ethical because "the competitive system must ultimately break upon the solidarity of mankind"; because the survival of the fit is not the whole result of evolution. The result still to be attained is "the improvement of all". And Socialism is idealistic because it not only contemplates but gives reasonable promise of "a community from which exploitation, unemployment, poverty, and prostitution shall be eliminated" (p. xi). Viewing thus Socialism from a fourfold point of view Mr. Kelly's effort is to formulate its economic, scientific, idealistic, and ethical arguments, for he holds that "it is in the convincing concurrence of all four that the argument for Socialism is unanswerable" (p. 2). These four arguments or "aspects" are developed in the latter half of the volume, the grounding having been prepared in the first half by some detailed answers to the question *What Socialism is not,* and by a relatively full and fair analysis of what Capitalism is.

From an economic standpoint Socialism promises "to give all workers as nearly as possible the exact product of their work; prevent overwork and unemployment; produce with the greatest economy and efficience; and much more. Equally great and still greater benefits are claimed for Socialism viewed from the other aspects, political, idealistic, scientific, ethical. We cannot describe them here. *Lector conferat magistrum.*

Mr. Kelly argues persuasively and often learnedly. In his ideals, hopes, and promises he has much in common with Herbert George Wells, though his work is more scholarly, the thought better disciplined, the whole less emotional and visionary than one finds in *New Worlds for Old.* Now and again, it is true, Mr. Kelly's feelings overleap his sober judgment. Surely "theologians" need not be reminded that men have bodies as well as souls" (p. 394); and the "priest" knows fairly well "that the needs of the body come in order of time before the needs of the soul" (p. 395). Moreover, it is untrue that "the Church ventured to make it a matter of faith that the sun revolves around the earth" (p. 379); just as it is false that "the Church teaches that man's passions are sinful" (p. 399). One has a right to expect greater accuracy of statement from a University Professor. Although the Catholic student finds much in the book to which he cannot give assent, he is at one with the author in his main idea of the need for social reform. The pivotal question, however, is of course whether Socialism be the means thereto. The negative respondent will do well to read Mr. Kelly's answer for the affirmative.

When he has so done, especially if he have not a rejoinder at command, let him take up M. Yves Guyot's *Socialistic Fallacies.* This he will find to differ *toto coelo* from the preceding book. While Mr. Kelly is an ardent Socialist, Mr. Guyot is a no less ardent anti-Socialist. The American author is broadly philosophical, discursive, Utopian; the French writer is minutely critical, incisive, terse, piquant. The one treats his subject from various viewpoints, as indicated above; the other confines himself to the history and the economics of Socialism, the "Fallacies" being selected chiefly from the economic proposals of Socialists. Like Mr. Kelly, M. Guyot is apt occasionally to exaggerate somewhat. Speaking of American Labor Unions he says: "Each Labor Union constitutes a separate group regulated solely by passions and interests which are opposed to the rest of the nation and of the human race. If it has the hypocrisy to disavow some of its acts, it none the less indicates to the judges, the juries, and the President of the United States that it has the right to commit crimes, and those who have the audacity to advance such pretensions do not represent one-tenth of

the workmen of the United States" (p. 302). Aside from an occasional leap into the clouds like this, a bit of ironical hyperbole, the book may be recommended as an arsenal of facts and figures available for the anti-Socialistic campaign.

LIFE THROUGH LABOR'S EYES. Essays, Letters, and Lyrics from the Worker's Own Point of View. By George Milligan. St. Louis, Mo.: B. Herder; London: Sands & Co. 1911. Pp. viii–178.

This is no compendium of industrial economics by a college professor; no vituperative onslaught on Capitalism by a labor or political agitator; no outpouring of disgruntled feeling from a soured socialist; nor yet a pathetic appeal to the sympathetic reader from the *de profundis* of the submerged. It is a small collection of short essays describing in plain, sober language, which however at times rises to the height of dignified eloquence, the conditions of life among the poor, chiefly the Liverpool dockers. "Written by a wage-earner, one who has worked with his hands as well as with his brains, who has suffered and struggled and rejoiced with those for whose cause he pleads, and for whom he mainly writes", the book speaks with the simplicity, straightforwardness, and sincerity of personal experience, but experience enlightened by intelligence and guided by religion; for, as the writer of the preface remarks, "the author has realized the futility of religious indifference, the destructive power of religious negation. He has seen what is still hidden from so many 'leaders of the people', by some accident of early training or unguided self-education, that the Labor movement divorced from traditional Christianity is a thing without historic or philosophic roots, a mere wild struggle of hate and cupidity against entrenched greed and scorn . . . Mr. Milligan knows that on lines of Christian Social doctrine alone can the monstrous problems of twentieth-century society be solved, and it is that conviction, running through his whole book, that gives it the power of its message" (p. vi). It is a message to the working classes and to students of social and industrial conditions. The pastor of souls will find the book to be a potent ally for good amongst his toiling people. It is strong without being indifferent; sympathetic yet not maudlin; it is sane, virile, well-tempered, just to all.

Literary Chat.

For those who possess the rather rare art of being able to tell stories happily to children there are few pleasures in life greater, purer, and more fruitful in good, alike to the giver and the receiver, than its exercise. To sit in a circle of bright little ones with their eager expectant faces upturned and their glistening eyes riveted on yours, to hold and sway their attention and emotions whilst allowing their mind liberty to ask the question which the brain is pressing on the tongue, this magic power of captivating the child's soul through words and phantasy, happy the man, the priest especially, who has it at command!

Those who have it owe it usually to "nature", or to a mother or teacher from whom by easy imitation they caught it. If it doesn't come natural, like growing to Topsy, it is seldom acquired, at least in any notable degree of perfection; and that for the simple reason that its non-possessor either fails to appreciate its value, or is unwilling to take the pains to master it. For those who are willing to take such pains certain books will be found helpful. There is, for instance, *How to tell Stories to Children*, by Sarah Cone Bryant (Houghton, Mifflin, & Co.). In it there are many sensible hints and suggestions as to the how and the what to tell the little ones. Then, too, the book has a fairly full bibliography. The author, it need hardly be said, is not a Catholic, but her book is for the most part Catholic, i. e. universal and naturally good.

Of course, the Bible and especially the Gospels will always be the source from which the story-teller will derive material of undying interest and profit. Fortunately, in recent times Catholic writers are shaping the sacred events to the minds of the little ones. *A Life of Christ for Children*, adapted from the French of Mme. la Comtesse de Ségur by Mary Virginia Merrick is well known in this connexion. The story is told by "a grandmother", and the little ones are invited to interrupt the narrative as their inquisitiveness commands. Not the least interesting and instructive features are just these childishly sapient interrogatories (Herder, St. Louis)

Stories of the Saints by Mrs. C. Van D. Chenoweth is a little volume whose title indicates its general material; although it is only by personally reading it that one can gain any idea of its charm of manner and style. Here again the author is not a Catholic; but few Catholics could write more intelligently or sympathetically of their heroic brethren. Prescinding from the little misplaced eulogy of Martin Luther (p. 183), which the intelligent reader will know how to evaluate, the book may be strongly recommended to the story-teller both as a model of the art and a treasury of available material (Houghton, Mifflin, & Co.).

Hardly anything better in the line of moral stories can be found than a recent volume entitled *The Art of Living, Sources and Illustrations for Moral Lessons*, by Dr. Fr. W. Foerster, translated by Ethel Peck, and published by Dent & Sons, London (Herder). The collection forms part of a much larger work by the same author on the *Moral Training of the Young*, which is widely known among educators in Germany and Switzerland. The present volume contains the material illustrative of the principles laid down in the other part of the work just mentioned. The stories and illustrations exhibit the well-known psychological fact that all knowledge begins in sensuous experience, and they embody one of the essential canons of any sane pedagogical theory and art, viz. that the abstract truth, moral especially, is more easily and deeply impressed on the child's mind through appeal to its sense and

imagination. The value of these stories lies in their simplicity, directness, conciseness, and in the fact that they are drawn for the most part from the child's own experience or from such as it can at least visualize. Moreover, the moral truths flow easily and naturally from the stories. There is no strain or excess. Happily, too, they are perfectly translated. In these days when we are getting so many books from foreign tongues one wishes one could put this volume in the hands of every one who is about to undertake the difficult task of translating, as a standard of idiomatic English to be aimed at.

That earnest and timely monthly, *Central-Blatt and Social Justice*—the title indicates that it is printed part in German and part in English—is doing good work in the line of sound social theory and sensible economics. Its papers, including those in English, are thoughtful, practical, and well written. Besides, it issues a number of separate short pamphlets which are distributed at a nominal price. Most of these are in German. Those to be had in English—would that their number were larger!—are *A Great Social Experiment*, by Charles Plater, S.J.; *The Truth about Socialism*, by Peter Collins; *The Ethical Basis of the Social Question*, by Bernard Otten, S.J.; *Cultivating the Social Sense* (German and English).

One is often asked, What is the best book on Socialism? The question is by no means easy to answer, so much depends on the point of view of the questioner. We have a considerable number of books of various sizes and degrees of merit; but on the whole nothing has yet appeared surpassing Cathrein's well-known treatise. Its merit lies in its all-aroundness. The history, philosophy, and practicability of Socialism,—each receives its due share of discussion. It must however be remembered that, as shown elsewhere in the present number, Socialistic themes are continually undergoing "a moulting" process; so that if one finds Father Cathrein demolishing the materialistic conception of history, and the Marxian theory of value, one must not be surprised to come across so eminent a Socialist as Edward Bernstein declaring that "the materialistic conception of history with its accompanying doctrine of the class struggle is untenable so long as it is allowed to stand as originally formulated by Marx and Engels; that the labor theory of value and its corollary the theory of surplus value are but speculative formulas, purely abstract concepts; that the catastrophic theory of a social revolution as well as the theory of increasing misery have now been given up nearly everywhere; and that the Marxian idea of an ever-increasing concentration of industry, as a prerequisite for the coming of Socialism, has not been and cannot be substantiated by the facts at hand."

Moreover, after one has followed Cathrein's vigorous argumentation against the practicability of Socialism, if one takes up such a book as Kelly's *Twentieth Century Socialism*, reviewed elsewhere in this issue, it will be found that the latter author with a wave of his magical wand sweeps away into tenuous nothingness all anti-Socialistic obstacles. Of course, Mr. Kelly's magical feat is accomplished in the world of phantasy, or at best in the pages of his book. Still the experience that in actual life all the efforts hitherto made to establish any considerable community organized on Socialistic lines have met with failure, seems to make no impression on even so well-balanced a mind; and the fact that this is the case shows how almost impossible it is to persuade Socialists that their theories are impracticable.

Probably one of the most effectual means of combating the Socialist propaganda would be to spread amongst the working classes such a book as *Life through Labor's Eyes*, elsewhere reviewed in these pages. Coming directly from the hands of a toiler it is likely to receive a welcome where the tracts of the scholar make no appeal. Part of the book consists of "*Ditties from Dockdom*", lyrics of the toiling life, which if not always faultless in metre

ring true in thought and feeling. There is one entitled "Some Thoughts on Labor", which, did space permit, we would quote in full. We make room for the closing lines:

"Test well the charity suffering long and kind.
The home-pressed question of the age can find
No answer in the catchwords of the blind
Leaders of blind. Solution there is none,
Save in the Golden Rule of Christ alone."

The series of volumes containing the conferences on the moral formation of youth delivered by the eminent Dominican Père Gillet before the University of Louvain has recently been completed. It comprises four volumes, entitled respectively *L'Education du Caractère, La Virilité Chrétienne, Devoir et Conscience*, and lastly *L'Education du Cœur*. As the titles indicate, the volumes deal with questions of supreme moment, especially at the present time. Needless to say, the subjects are treated in a thoroughly philosophical manner, and with that spirit and beauty of style which belong by prescriptive right to the best French conferences. The priest who may be called upon to deliver moral or educational lectures before University students or other highly intelligent audiences will find these volumes suggestive (Paris, Desclée).

We had occasion some months ago to recommend two volumes in German on *Introduction to Philosophy* by Professor Peter Vogt. In the meantime there has been a demand for a synopsis of the work, which now appears in two slender books entitled *Leitfaden der Philosophischen Propädeutik: I, Logik; II, Psychologie.* They are intended for the use of beginners, are consequently elementary and very brief, the teacher being supposed to supplement them by reference to the larger work, *Stundenbilder der philos. Propäd.* (St. Louis: Herder).

The immense riches, depth, and range of St. Augustine's mind can only be appreciated by taking some leading idea and pursuing it through his numerous works so as to make it the nucleus around which to gather his associated teachings. This was done in the domain of Ethics, by Professor Mausbach, who published about a year since with Herder a fairly complete system of moral philosophy in two goodly volumes drawn from the works of St. Augustine (*Die Ethik des hl. Augustinus: I und II*). Recently Dr. Otto Schilling has completed a somewhat similar task devoted to the teaching of St. Augustine on the State (*Die Staats- und Soziallehre des hl. Augustinus.* Freiburg, Brisg. und St. Louis, Mo.: B. Herder). It would not be precisely true to say that Dr. Schilling has been able to build out of the material gathered from St. Augustine's writings a complete up-to-date system of Politics and Sociology. But it may astonish the interested student to see how good and solid a structure he has been able to rear from the imperishable legacy of the great Doctor. The book is one which demanded the untiring patience of a German scholar to execute, and will be appreciated most by the student of like steadfastness of mind and zeal for truth.

Father Adolph Tanquerey, S.S., whose text-books on Fundamental Theology have been great favorites in American seminaries, is preparing an abridged edition of his Moral Theology. It will bring the essential matter of the entire course within the compass of a single volume of moderate size (about 450 pages 12mo). This will be a help to students not only by permitting an easy review of their matter at the time of examinations, but also by simplifying the study itself where the detailed elaboration of moral principles is calculated to embarrass minds not disposed to abstractions and discussions in casuistry. The new volume is to be published in the United States by Benziger Brothers.

Three recent novels by Catholic authors, in which priests figure as more or less important factors in directing the moral and religious trend of the story, are *Mezzogiorno* by John Ayscough (B. Herder), *Izamal* by Joseph Wynne (Angelus Publishing Co.), and *Donal Kenny* by Father Joseph Guinan (Benziger Bros.). *Mezzogiorno* belongs to the finer type of English writing, indicating exceptional powers of analysis of character and a genius for description. Father Pope's discussions on topics theological and ethical with Gillian, the heroine of the story, help her out of the heat into the tempered light of "mezzogiorno". These passages of the book are features as interesting as they are instructive in a story marked by paradoxical situations and a brusque originality of form. *Izamal* is a novel without romance, a well-written story of the conversion and vocation to the priesthood of a young English nobleman who finds special graces at the Mexican shrine of Our Lady which gives its name to the book. Father Guinan's *Donal Kenny* is the story of an Irish youth who, under the influence of his uncle, Father Malachy Daly, enters college in order to test his vocation to the priesthood. Later on he alters his aim and becomes first the champion and then the husband of a charming Irish girl. There are some admirable chapters of sentiment in the novel.

Whilst on the subject of belles-lettres we would take occasion to refer here to a volume of poetry, *The Unfading Light* (Sherman, French, & Co.), by Caroline Davenport Swan. It contains verses of a delicate and musical form inspired by a deeply religious sense. They are not simply devout effusions of sentiment, but thoughtful expressions of spiritual motives and the esthetic forms of worship, which receive their meaning from Sacred Scripture and the liturgical teaching of the Church. The "Vita Nuova", "Song of Mary Magdalen", "Palms of Easter", "The Earthly Shepherd", "Early Mass", "Monhegan Light", "Vespers in New York", indicate, apart from the poetic value of the compositions, a certain adaptation of original themes which makes the volume something new as well as something that is beautiful to read.

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